

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Poetry.

Original.

Lines on the Death of Mary Elizabeth Oliphant.

BY JENNY MARSH.

Flowers were blooming near thy path,
And hearts clung to thine own,
And smiles of love and tenderness,
Around thy being shone.
The golden years were free from care,
That hovered o'er thy head,
For thou wert dreaming in life's spring,
When garnered with the dead.

We miss thee, Libby, and our path
More lonely now has grown,
O'er its turf life's autumn leaves
Have drearily been sown.
We've wept to see the cherished buds
Upon earth's bosom fall;
Now thou art gathered to their side,
The dearest of them all.

Thy father's brow will miss the hand
That charmed away its pain,
And he will wait to hear thy step
Steal to his side again.
Thy mother's eye will scan the group,
That meet to join in prayer,
And tears will dim her sight to see
Dear Libby's vacant chair.

Thy sisters, too, will turn to meet
Thy presence at their side,
And bitter tears, and darkened clouds
O'er memory will glide.
A brother's heart will treasure up
Thy gems of holy worth,
And let each word a teacher be,
To guard his path through earth.

We'll hear no more thy gentle voice,
In songs of pure delight,
Bidding us seek a better home,
Where skies are ever bright.
We'll meet no more thy beaming eye,
That love's bright sunlight shed,
To cheer the lone and weary heart,
For Libby, thou art dead!

Yes, thou art dead! but soon the spring
Of all thy hope shall come;
When wintry nights have past away,
And faith has found its home.
Then thou wilt leave the narrow bed,
Where thy frail form has lain,
And 'mid the bright and angel throng,
Will Libby live again!

Rochester, N. Y.

Destiny of the British Empire.

BY WILLIAM THORP, ENGLAND.

Concluded.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

MUTUAL exhortation, and mutual admonition, among the brethren, in times like these, are especially necessary. When Cain had slain his brother Abel, a voice from heaven demanded of him, 'Where is Abel, thy brother?' To this solemn and conscience-awakening interrogation, the unhappy fratricide sullenly replied, 'Am I my brother's keeper?' Certainly, it might have been retorted, as his elder brother, thou wast his natural guardian; at least, thou oughtest not to have been his murderer. The voice of thy brother's blood crieth out from the earth unto me against thee: a fugitive and a vagabond shalt thou be in all the earth, bearing on thy brow the mark of my holy indignation. There is, my brethren, a reciprocity of deep and awful responsibility, existing between husbands and wives, parents and children, brothers and sisters, and all the relations of life, but especially among the members of the household of faith, in reference to a future judgment and an eternal world. Every man, in this sense, is appointed his brother's keeper. Every man is charged to watch over the soul of his brother, as one that

must give an account. What a solemn deposit! What a charge to be entrusted to one man over another! What a weight of responsibility does it involve! Who does not shrink, with fear and trembling, from the prospect of appearing before the Divine tribunal, charged, in this respect, with blood-guiltiness! Yet who can lay his hand upon his heart, and say, with the great apostle, when resigning his charge over the church at Miletus, 'I take heaven and earth to record this day, that I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God?' Where is that tender anxiety, that travelling in, birth, as the apostle expresses it, for men, until Christ be formed in them the hope of glory? Where is that brotherly love, that careful watchfulness over each other's spiritual interest, that fidelity of affectionate reproof, that fervency of prayer for each other, and that bearing of each other's burthens, which are so repeatedly and solemnly enjoined by the law of Christ? May we not all acknowledge, with grief and contrition of spirit, that we are verily guilty concerning our brother? for that when we saw his anguish, and besought us with tears, and we would not harken; therefore, is this evil come upon us. Let us not forget that we must meet our brother before the judgment-seat of Christ; and, O! most holy, most merciful, most mighty, and most worthy Judge Eternal, grant that we may all find mercy in that day! But he that confesseth, and forsaketh his sins, saith the Lord, shall obtain mercy. While,

While therefore, we repent and confess, may our repentance and confession be followed by reformation; and let us listen to the apostolical exhortations which are so often repeated, and so earnestly pressed upon our attention. Instruct, reprove, and admonish one another; provoke one another to love and good works; strengthen the weak, support the feeble-minded, bear ye one another's burdens, and so fulfil the law of Christ; confess your faults one to another, and pray for one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Exhort one another daily, lest ye be hardened through the deceitfulness of sin. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. If such admonitory exhortations demand the attention of the Christian church, at all times, with what mighty force do they press on our attention in the present state of the church, of the nation, and of the world. We have before observed that the epistle to the Hebrews was written by Paul, to his countrymen professing the Christian faith, only a few years before the overthrow of their church and nation. And it is by the consideration of the near approach of that event, that he urged these and similar exhortations:—'and so much the more,' says he, 'as ye see the day approaching.'

The study of the prophetic scriptures, in comparison with the operations of Providence, or the signs of the times, is also an imperative duty. Despise not prophesying, is a divine admonition. We have a sure word of prophecy, to which, says the Eternal Spirit, ye will do well to take heed, with fixed attention, holy reverence, and fervent prayer, as unto a light shining

in a dark place. One grand and sublime system of prophesying runs through the whole of the sacred volume. Every promise is a prophecy of future good; every denunciation is a prophecy of future evil, whether to individuals or communities. The whole patriarchal and Mosaic ritual, its altars, its oblations, its priests, its tabernacles, its sprinklings and purifications, and all its patterns of heavenly things, were predictive as well as typical. The whole Scripture partakes of the nature of prophecy, either predicting future events, or recording their accomplishment in sacred history; while doctrines, precepts, and the minuter parts of the holy books are interspersed and interwoven with what may be called the prophetic substratum of the holy oracles of God. When our Lord commanded the Jews to search the Scriptures, he meant the prophecies, for they are they which testified of him. The men of Berea were more honorable than those of Thessalonica, because they searched the Scriptures daily,—the prophetic Scriptures,—to see whether the things spoken of by the apostle were so or not. Indeed Scripture and prophecy are convertible terms, or expressions of precisely the same signification.

To despise prophecy is, therefore, to offer despite to the Spirit of Grace; to neglect the study of prophecy is to pour contempt on the Word of God. Remember that an unity of design, and a continuity of thought, worthy of that infinite Intelligence to whom a thousand years are as one day, characterizes the sacred volume; that redemption is the grand theme, and that the final triumph of pure and undefiled religion, arrayed in all the beauties of holiness, in the universal establishment of the Redeemer's kingdom, and the brightest display of the glory of God, is the ultimate end and blessed consummation. To the want of a due attention to this principle, it is owing that passages are so often mangled by being torn from their connection, that their beautiful symmetry is mutilated, and the majesty of the word of God destroyed; that infidel cavils are engendered, and that numberless prophecies, which are already fulfilled, are wrapt in impenetrable obscurity; and that the Holy Book is in a great measure, even to the church, closed up, and sealed. With regard to unfulfilled prophecy, even the most mysterious, that they may be understood before their accomplishment is clear. From the well-known fact, among many others, that Daniel's famous numerical prophecy, one of the most mysterious in the Bible, concerning the Messiah's first advent, was so well understood, that at the times of his coming, an eager expectation of his appearance universally prevailed. Of the events predicted in what are supposed to be the mysterious prophecies of Daniel, and which are to take place in the latter days, it is expressly said, that at the time of the end, the wise shall understand them, but the wicked shall not understand them. And the Son of God himself, in his introduction to the mysterious book of Revelation, pronounces a blessing upon the man who readeth and upon those who hear the prophecies of this book, and do the things that are contained in them. Regardless of the stupid and infidel clamor that you hear around you, search the prophecies; take heed unto that light shining in a dark place, and follow the example of the prophets, who inquired and searched diligently, that they might know what things and what manner of times the

Spirit of Christ that was in them did signify. With the searching of the Scriptures combine a holy watchfulness of the operations of Divine Providence.

How severely did our Lord reprove the Jews for their wilful blindness in not discerning the signs of the times in his day:—'When ye see a cloud rise out of the west, ye say, there cometh a shower, and so it is; and when ye see the south wind blow, ye say, there will be heat, and it cometh to pass; ye hypocrites, ye can discern the face of the sky and the earth; how is it that ye do not discern this time?' A reproof which certainly implied, that had they compared the signs of the times with the sacred prophecies, they would have known that he was the Messiah. Again, had not his disciples afterwards marked, and understood the signs, which he had given them, of the near approach of the destruction of Jerusalem, how could they have fled to the mountains for safety, in obedience to his command? And again, when describing the signs, which shall immediately precede the restoration of the Jews, and the restitution of all things at his second coming, he says,—and the admonition was especially intended for the church in the latter days,—'when ye see these things begin to come to pass, then lift up your heads, for your redemption draws nigh.' In the book of Revelation, when the entranced prophet, wrapt in the visions of the Almighty, beholds the vials emptied in succession upon the earth, and the sea, and the rivers and fountains of waters, on the sun, and the seat of the beast, and the great river Euphrates; during the last of which, a way is prepared for the return of the Jews, and the spirits of devils go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty; and only a short time before the seventh angel pours out his vial into the air; and a great voice comes out of the temple of heaven, from the throne, saying,—it is done; when immediately all nations will be shaken and convulsed, and Great Babylon comes up in remembrance before God;—at this momentous crisis, the prophet hears the voice of the Son of God, interrupting the process of the prophetic scenery, and thus addressing the church, existing in this awful interval, that is, the present period, and saying, 'Behold, I come as a thief, suddenly, in an hour when I am not expected; lift up your eyes, regard with deep and devout attention those indications which announce my coming, for blessed is he who thus watcheth and keepeth his garments, lest he walk naked, and they see his shame. He shall be preserved in the midst of those calamities, which shall overwhelm the wicked. A place of safety shall be opened unto him in the day of trouble; he shall enter into the chambers, close the doors upon him, and there be protected under the shadow of my wing, until the indignation be accomplished.' Such is the blessedness promised to the watchful Christian at this crisis. *Isai. xxvi. 20, 21.*

Loyalty, patriotism, submission to the powers that be, and a separation from the collision of all political parties, are incumbent duties of the devoted disciples of the Lord Jesus at this crisis.—While the ancient prophets, in their official characters, lifted up their voices, like trumpets, against the transgression of the people, and the times, and denounced the wrath of God against kings and nations; still, as subjects of the state, they submitted to the higher powers, even to im-

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prisonment and martyrdom. This is the spirit which Christianity inculcates upon the subjects of Him, whose kingdom is not of this world, in every page. Fear God, and honor the king, is an express command, that cannot be misunderstood, and admits of no evasion. Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever resisteth the power resisteth the ordinance of God; for this cause pay you tribute also:—Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Stand aloof from party conflict; link not yourselves with the infidels of the age; for what communion has light with darkness; what concord has Christ with Belial; or he that believeth with an infidel? Flee the precincts of infection; maintain a holy singularity for God; bear an honest testimony against the evils of the day; but let it be in the spirit of your divine Master, who was holy, and harmless, and undefiled, and separate from sinners; who was led as a lamb to the slaughter, meek and uncomplaining, and marking the way with blood; who beseought the weeping daughters of Jerusalem not to weep for him, but for the calamities that were coming upon the nation; and who spent his last breath in prayers and apologies for his infidel murderers. By exemplifying such a spirit, you will most effectually advance the good of your country, and the triumph of your Redeemer's kingdom. Love is omnipotent, and by the mighty power of the spirit of love, the apostolic church achieved all its glorious conquests. And the Christian church, during a considerable period after the apostolic age, acted upon the same holy principle, and displayed the same lovely spirit.

These principles are embodied, and this spirit animates Tertullian's famous apology, addressed to the Emperor and Roman Senate. After mentioning the numbers, talents, wealth, and influence of Christians, in all the provinces of the empire, from which the Senate might have inferred the formidable resistance which they might offer, even to the government; and, as some suppose, shake even the foundations of the empire: he then adds, with an address peculiar to himself, in words to this effect: 'But our master is the Prince of Peace; he disarms his followers, that they may conquer; he arrests the spear from the hand of Ephraim; strikes the battle-bow from the hand of Judah; and throws the warlike chariot into the fire. You send us to the mines and galleys; we go, after the example of the fathers of our faith, not knowing whither we go;—you plunder us of our possessions, and reduce us from wealth or competence, to want and beggary, but we suffer the spoiling of our goods joyfully, knowing that in heaven we have a better and a more enduring substance;—you expose us on your public theatres, to be torn to pieces by wild beasts, as the obscuring of all things, but we murmur not; you nail us to the cross, in this glory, for thus our master suffered;—you consign us to the darkness and the stench of the dungeons, but we return good for evil, blessing for cursing, and kindness for insults, injuries and cruelties. These are the weapons by which we fight; and be it known unto you, O ye rulers of the earth, that by these weapons we shall overcome.'—Gibbon, Voltaire, and other infidel historians, condemn this spirit as mean and pusillanimous, which they ascribe to the degrading genius of Christianity. But happy would it have been for the world, and the church, had she always been animated by this spirit. Here is true dignity, here is genuine heroism:—

'The passive hero, that sits down inactive,
And smiles beneath affliction's galling yoke,
Ourselves a Caesar's toll.'

Witness the gentleness, the sweetness of temper, the placid dignity, with which the first martyrs endured the severest torments, which struck their tormentors with astonishment, and often proved the means of converting them to the faith which they persecuted. Let us be careful to maintain and exemplify this spirit at

the present crisis.

Whatever may be the conduct of our rulers, or the nation at large; whatever hardness of heart, impenitence, and insensibility to impending judgments, may prevail in the world, or in the church, and whether a proclamation for a general fast should be issued from the throne or not; it is right, and meet, and the bounden duty of all real Christians, to weep in secret, mingling their prayers with their tears, over the iniquities, and for the calamities of a guilty land. Thus Jesus wept over Jerusalem, and said, 'Oh, that thou hadst known, at least in this day of thy visitation, the things that belong to thy peace, but now they are hid from thine eyes.' Permit me to remind you of the promise of divine and signal protection, made to the weeping remnant, amidst imminent dangers, and fearful calamities, which perhaps, before we are aware, we may be called to witness in this country. You will find it recorded in the third chapter of Ezekiel's prophecy:—'I looked,' says the prophet Ezekiel, 'and behold, an hand was stretched forth unto me, and lo, a roll of parchment was therein, and he spread it before me, and it was written within and without; and there was written therein lamentation, and mourning, and woe. Then said he unto me, hast thou read this? Is it a light thing that they have committed all these abominations, and filled the land with violence, and have returned to provoke me to anger? Therefore, I will deal in fury: my eye shall not spare, neither will I have pity; and though they may cry in my ear with a loud voice, yet will I not hear them. He cried also in mine ears with a loud voice, saying, cause them that have the charge over the city to draw near, every man with a destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth towards the north side of the city, and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side; and they went in, and stood by the side of the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side, and the Lord said unto him, go through the midst of the city, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that are done in the midst thereof. And to the others he said, in mine hearing, go ye after him through the city, and smite: let not your eyes spare, neither have ye pity, but come near unto any one upon whom is the mark; and begin at my sanctuary. And it came to pass, while they were slaying, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel in the pouring out of thy fury upon Jerusalem? Then said he unto me, the iniquity of the house of Israel is exceeding great, the land is full of perverseness; for they say the Lord hath forsaken the earth, and the Lord seeth not. And as for me also, I will recompense their way upon their head. And behold, the man clothed with linen, which had the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me.'

If such judgment were inflicted upon Jerusalem, the city of the living God, what vengeance may we not fear will be executed upon London in the day of her visitation? If such calamities befall the Jewish nation, the people of God, the portion of his inheritance, this peculiar treasure, what may not be the desolation of the English nation in that day? and if judgment begin amongst us, as it did amongst them, with the house of God, what shall be the end of those who obey not the gospel? But blessed are they who sigh and cry for the abominations that are done in the land; the man with the writer's ink-horn has set upon them the discriminating mark of divine protection. He who saved Noah in the ark, when the deluge swept away its apostate myriads; who set his mark upon righteous Lot, amidst the deep and desperate wickedness of the cities of

the plain, and brought him out of Sodom ere the fire was permitted to fall from heaven and overwhelm its rebellious multitudes in a deluge of flame; He will hide them under the shadow of his wings, in the secret place of his pavilion, and give the ministers of his providence charge

To conclude,—All the prophets of the Old Testament, and the prophets of the Apocalypse, close their commissions, and take their leave of the church of God, amidst the glories of the Millennium: and amidst these glories I would close these lectures, and take my leave of you, my dear brethren, this evening. This is the restitution of all things, of which all the prophets have spoken since the world began, and of which transported in the visions of the Almighty through revolving ages to this blessed consummation, and seeing the accomplishment of their own predictions, sung in strains of heavenly harmony; to which the rise and fall, the convulsions and revolutions, of kingdoms and empires, are all subordinate, and in which they will all terminate; for which all nature stands,—the sun rules the day, and the moon and stars govern the night, the earth performs its annual and diurnal course, tide ebbs and flows, and the stars of heaven move in their respective spheres; for which the whole creation, laden with the bondage of human corruption, says the apostle, 'groans and travails in pain together until now; and for which the Divine Majesty became incarnate, veiled his glory, died, rose again, and ascended in human nature to the throne of supreme and universal dominion, to direct, control, and overrule, all events, until the mystery of God is finished and unfolded. Then the Lord of hosts himself shall reign upon Mount Zion, and in Jerusalem, before his ancients gloriously. The light of the moon shall be as the light of the sun, and the light of one day shall be as the light of seven days; the veil shall be removed from the heart of the house of Israel, and the death-covering from the face of all nations—Jews and Gentiles, turning to the Lord, as the heart of one man, shall behold his glory, and be changed into the same image, from glory to glory, and the whole earth shall be filled with his glory; heavenly love, and peace, and harmony, shall reign in every bosom; discord shall cease among individuals, and nations shall learn war no more; all seasons shall be woven into one, and that one season an eternal spring; the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the cow and the bear shall feed together, the lion shall eat straw like the ox, the sucking child shall play with the asp, the weaned child shall run in and out of the cockatrice den; they shall not hurt nor destroy in this holy mountain, nor empire of love, for the knowledge of the Lord, and the glory of the Lord, shall cover the earth as the waters cover the sea.

Oh, how mine eyes long to see the wonders of that day! Arise, Oh, King of Grace, arise! Gird thy sword upon thy thigh, O most Mighty, with thy glory and majesty, ascend thy chariot of salvation, and ride on prosperously, because of meekness, truth, and righteousness; make the nations willing in the day of thy power; go forth from conquering, still to conquer, until thy loyal subjects surpass in number and in brilliancy the drops of morning dew. Come, Lord Jesus, Come quickly; why does my Lord delay his coming? Why tarry the wheels of his chariot? Behold, saith the Lord, I come quickly. Amen. Even so, come, Lord Jesus.

By the last arrival we learn that it is at length decided on that the Pope is to go to Paris to crown Louis Napoleon—which event will probably take place in May or June. 'His Holiness,' it is said was extremely averse to performing the journey and ceremony, but he has been induced reluctantly to consent. Italy is groaning under the most terrible tyranny and oppression, and the most revolting barbarities are practised upon the unfortunate people by king and priestly rule. There is nothing later from Turkey. The political horizon looks extremely threatening. We shall keep our readers advised of events in European and the East.

Communications.

Contrast between Protestantism and the Gospel.

BRO. GREW TO BRO. CATLIN.

Your courteous reply demands my kind attention. As the 'change of sentiment' I referred to, in respect to baptism, &c., is not, in your opinion, necessary to conform your work to the Bible, I do not perceive 'the very obvious reason' for not accepting the proposed change of title. Be this as it may, I think that you are bound to change it in some manner, until you can prove that protesting against Popery (which is the proper definition of the term 'Protestantism') is opposed to 'the gospel.' The 'errors' of Protestants constitute an objection to the term 'Protestantism,' no more than the errors of Baptists constitute an objection to the term 'baptism.'

You ask, 'Can you tell our readers where they may find truth that *testifies* the glory of God—truths that are not vital?' My reference was to 'truths which most concern the glory of God.' I also used the term 'vital truths,' i. e., truths essential to spiritual and eternal life. I affirm the importance of all truth. No truth is non-essential. All truth is essential to something. What I affirm is, that the knowledge and belief of all the truth in the holy Scriptures is not essential to spiritual and eternal life. I affirm that by the knowledge, belief and practice of some truths, we glorify God more than we do by the knowledge of other truths; i. e., that some truths are of more importance, in respect to the glory of God, and the eternal welfare of man, than others. Does my brother mean to deny these propositions? Suppose you believe that the thousand years' reign is past. I do not believe it. Do you believe that my present hope of salvation is therefore false? Is it as important to believe, either pro or con on this point, as it is to believe on the Son of God as the Savior of a lost world? Does it equally concern the glory of God? Do you or I dishonor him, on this account, as we should do, if we rejected the foundation he has laid in Zion for the hope of the perishing, and depended entirely on our own virtue and goodness for eternal life? Is the error of not knowing that the word baptism means immersion, as dishonorable to God, and as fatal to the human soul, as going about to establish our own righteousness and not submitting to the righteousness of God?

You affirm that 'neither truth nor charity allow us to discriminate between one truth and another, between the essential importance of God's commands.' If so, you and I, brother, can have no more christian fellowship with each other, than we can with an atheist. I must not 'discriminate between' the error that there is no God, and the error that the millennium is past, in regard to holding christian fellowship with a person. Is it so? Do you not perceive that your affirmation subverts the doctrine of christian forbearance? But you quote James to prove it. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' James ii. 10, 11. The last clause teaches us the principle the apostle maintains, and in what sense, he who offends in one point, is guilty of all. He does not say, If thou kill, thou hast committed adultery, but 'thou art become a transgressor of the law,' and consequently guilty, and exposed to the penalty, of the whole law, i. e. death. The very expression, 'if thou commit no adultery,' proves that he did not consider the man who only killed as guilty of adultery. Not a word is there to prove that all sins are equally heinous, and that the man who steals a penny commits as great sin as the man who murders his mother, though he is a transgressor.

The passage, however, is irrelevant to the subject of discussion, as it refers to the violation of moral precepts. I plead for no recognition of any immoral man as a christian. I plead for

obedience to the Divine command, 'Him that is weak [i. e. erroneous] in the faith receive ye.'

You remark, 'There is a vast difference between having a conscience about eating certain meats, (you might have added keeping days,) or being 'in some degree erroneous on the doctrine of divine unity, and disobeying God's plain commands.' Here, my brother, you admit the very principle of discrimination which I advocate. You admit the divine unity to be a truth. Do you not also admit that it is a plain truth, that 'God hath created [meats] to be received with thanksgiving,' and that 'nothing is to be refused,' &c. 1 Tim. iv. 3, 4. Yet you discriminate between the importance of a correct knowledge of the divine unity and the importance of a correct knowledge of baptism.—You say there is a vast difference. Which is the most important remains for you to prove, if you affirm it to be baptism. If, however, you can prove it, you cannot deny that it is a divine 'precept that we should believe that 'God is one'; and as you 'claim that each divine ordinance and precept is entitled alike to our regard and obedience,' in order to prove that ignorance of any cannot be a subject of forbearance; it follows, if you are right, that the apostle was wrong, in making the want of a correct knowledge of the divine unity, or of days and of meats, &c., subjects of christian forbearance.

It is true, indeed, that all our Father has revealed in his Word, of doctrine, precepts, ordinances, prophecies, &c., demands 'our regard and obedience.' It is an important fact, however, that God himself has made the knowledge and obedience of some truths essential to our spiritual and eternal life, and that he has not made the knowledge of all truths thus essential. There are doctrines which cannot be disbelieved and precepts which cannot be disobeyed, if the heart is right with God. Such are the doctrines of repentance and faith and the precepts to love God and one another. There are also doctrines and precepts which may be misunderstood, when the heart is right with God. Such is the doctrine of divine unity, which Trinitarians really, in theory, deny, without intending to do so.—Such, also, is the doctrine of immortality only in Christ—the doctrine of the destruction of the wicked, that death destroys all consciousness, and that Jesus will reign personally on the earth, &c., &c. There are precepts which some of the godly misunderstand. Such are the precepts respecting meats and days. How many christians misunderstand the command not to let any man judge them in respect to an holy day or the Sabbath days, allowing themselves to be condemned if they do not still keep up the old 'shadow' of the Sabbath day. Others misunderstand the imperative command to women to 'keep silence in the congregations.' Others misunderstand the ordinance of baptism, supposing it to be a spiritual matter, or baptism of the Holy Spirit, and others believing that sprinkling in infancy, by their parents, answers the requirement. These few I give as specimen cases.—Others might be adduced.

It is important, however, to observe, that no wilful disobedience of any, even the least divine command, can be considered a matter of forbearance by the christian church, as it evinces a rebellious disposition of heart towards God. My brother's question, 'Can you tell our readers where they may find truth that *testifies* the glory of God?' may be considered in connection with our blessed Lord's words, 'Whoever shall break one of the LEAST of these commandments, &c., he shall be called the least in the kingdom.' &c.; Matt. v. 19. I ask now, if the Savior does not himself 'discriminate between the importance of God's commands'?—You are certainly correct in affirming that he who repents, and yet is not baptized, 'is a transgressor of the law'; but this does not prove that this sin of ignorance is fatal to his salvation.

You remark, 'It is sufficient for my faith to read, "he became the author of salvation to all them that obey him." Why, then, I ask, do you not admit that those persons which are not baptized, who, on the whole, are more obedient than some real christians who are baptized, will be saved?' Your kind request, dear brother, 'to reconsider what [I] have written,' is cheerfully complied with. I have written, substantially, that *actual* obedience to the requisitions, to be perfect as our Father in heaven, to be united in the same judgment, and to speak the same thing, is not essential to salvation. Do you affirm that it is? Do you affirm, that either you or I must go to eternal perdition, unless we speak the same thing respecting the millennial reign and the importance of baptism? If you have confidence in your principle, shrink not from its legitimate consequences.

The principle of holy love, which is a determination to practice all known duty, which is indeed essential to salvation, must not be confounded with the actual knowledge of all duty, which is not essential to salvation. In order to maintain your position, you 'select four' divine 'requirements,' which you think, on my principle, may be equally affirmed to be not essential to salvation as these I have adduced. The correctness of this must be allowed, if your examples are made no more essential to salvation than mine in the word of the Lord. Is it so? Are the commands to 'love our enemies,' 'to use hospitality,' 'to pray,' and to 'set our affection on things above,' made no more essential to our salvation, in the book of God, than our union in judgment and speaking the same thing relative to every revealed truth? The fact is, that each of your requirements are plainly made essential to salvation in the sacred oracles. 1. 'He that loveth not his brother, abideth in death,' John iii. 14. 2. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? No 'covetous' man 'shall inherit the kingdom of God.' 1 Cor. vi. 10. 3. 'Pour out thy fury upon the families that call not on thy name.' Jer. x. 25. Prayer is the breath of the spiritual life. Such life cannot exist without it. The man who does not pray is a practical atheist. 4. 'To be carnally minded is death; but to be spiritually minded is life and peace.' Rom. vii. 6.

Now, brother, when you have adduced passages of inspired truth, which as plainly teach that all who are not perfect as their Father in heaven—all who are not united in the same judgment and speak the same thing, and all who are not baptized, abide in death—have not the love of God in them—shall not inherit the kingdom of God, and are exposed to the fury of the Lord, you will have sustained your reasoning and your position. Can you do it?

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This is the 'criterion' you ask for, by which we are 'to judge of the essential commands,' i. e., essential to salvation. Whatever things the holy Scriptures declare we must know, or do, in order to have life, or to have any inheritance in the kingdom of God, no addition or diminution, on the part of erring man, is admissible. If my theory 'looks loose' to my brother, I can sincerely say, that his argumentation 'looks loose' to me. Let me give another example of this. You admit that 'the pure in heart shall see God.' Then, to prove that baptism is essential to salvation, you remark that 'the best evidence of purity of heart is that we love God and obey his word.' Does not your intelligent mind perceive that this does not prove the point, and that, in order to do so, you must prove that no man can be pure in heart except he is baptized? I repeat the fact, that some of the unbaptized give more of the very evidence you require of purity of heart, than some christians who are baptized. They love and obey God better.

So to prove that I do not leave John's testimony 'standing in the majesty of truth,' it is not enough to show that John required baptism as a divine ordinance, you must show that he required it as *essential* to salvation. In reference to Luke vii. 29, 30, you ask, 'What meaneth this Scripture?' I reply, it meaneth not that the Pharisees and Lawyers loved God and be-

lieved the gospel, but had conscientious scruples about baptism; but that they rejected the entire counsel of God (concerning the way of salvation) against themselves, and therefore were 'not baptized of him.' Verily, they 'found out' no 'other way,' neither have I, brother, any other way of being saved, than 'the glorious gospel of the blessed God.'

You state what my sentiments do not imply, when you represent me as replying to our Lord's words. Mark xvi. 16. 'Yes Lord, this is one mean to the end, but it is not the only or essential mean to the end.' I say no such thing. I say that the faith he requires in the passage is essential to the end. I affirm what he affirms, that he that believeth shall not be damned, (condemned). It will be quite early enough, brother, for you and I to affirm that he who is not baptized shall be damned, when our Lord affirms it.

I wish to adopt no 'convenient' method of meeting different points which is not truthful. If my brother finds my method rather inconvenient for his theory, all he has to do is to prove it illogical. Prove then, if you can, that there is really no other way of being saved, or of making a public profession of Christianity, or of putting on Christ, BUT BY BAPTISM.

You 'cannot see that [you] put faith, love, and salvation asunder.' Faith and love certainly precede gospel baptism, and are inseparable. Do you not say, that he who believes and loves, will not be saved, except he is baptized? Or will you say that no man believes in the Savior and loves him who misunderstands the ordinance of baptism? You must affirm the latter if you will escape the charge. Is not such an affirmation manifestly untrue?

To say that faith and love necessarily produce obedience is nothing to the purpose. You must say and prove, that these graces, necessarily produce a correct understanding of baptism, which you have not done. The difference between Jesus Christ (whose example you plead in your vindication) and yourself in this case, is this: Our Lord has put baptism in the chain of duties, and you have put it in the chain of things *essential* to salvation, which he has not. It is not sufficient for you to adduce the divine testimony. He that believeth and is baptized shall be saved, for this does not contain all you affirm. You affirm, substantially, that he who is not baptized shall be lost. This, therefore, you are bound to prove.

Yours, for the truth,

HENRY GREW.

Philadelphia, Pa.

The Bible.

How comes it that this little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all the other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—as banished idol worship—abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and made its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched upon the tide of time, and gone down, leaving no traces upon the waters. But this book is still going about doing good, leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

The European Reaction.

Speaking on this subject, the editor of the *New York Times*, for March 22, says:—'The political condition of Europe is in the highest degree satisfactory. The propensity of Frenchmen for revolution is at present swallowed up in curiosity. France is passive, because the whole popular attention is absorbed by the antics of the strange performer, who succeeds in diversifying his performance by effects so grand and startling, that it is impossible to recall speculative attention to the agitation of political theories. It has become trite to say that Italy is a slumbering volcano. Radetzky, who, like Death, never passes to whet his blade, had hardly completed the human harvest, begun in 1848, before he has been called to as fresh and fair a one. The affair of Milan, which we have Austrian authority for believing to be no more than a street riot, is sending throngs to the gallows. The Madia remain in their Tuscan prison.—Terror reigns with unparalleled violence along the Apennines. So up on the Danube; as the enormities practiced at Pesth testify. Oppression, taxation, confiscation, death, are everywhere the ordinary conditions of popular existence. There are no mitigating circumstances. The picture is an ensemble of gloom and desolation. The state of things is satisfactory.

For, until all foundations of happiness and hope are effectually broken up, and the cup of cruelty and wrong has been filled to the brim, society will not turn successfully upon its oppressors. Patience must be worn out. Such shelter as passive submission, or such outlets of escape as emigration afford, must be closed against the wretched people, before the requisite pitch of desperate resolution be attained. To common wrongs, the masses are indurated by centuries of custom. The knot must be applied more frequently and keenly; the gallows must have its mob at a meal; the fires of persecution must have their holocaust, before the people of Europe shall be maturely ripe for revolution.—All this is the work of Kings and not of the people. Tyrants, not patriots, prepare and accelerate revolutions.

The Emperor of Austria, the atomic despotisms of Germany, the Pope and King Bomba, are doing that for the regeneration of Europe, which patriotism could not accomplish. The seed must reach the extreme of decay, before it be quickened. And it is for this reason that the true thinker will look for satisfaction at the suicidal policy of kingcraft, and expect the revolution. When the fuel is ready, a spark will kindle it. The abuse of the century's daughter was the smallest of the evils the Romans groaned beneath; but it occurred opportunely, and Tarquin was the last of the kings.

THE BRAZILIAN SLAVE TRADE.—According to an official report of the Brazilian government, it appears that the number of Africans imported in 1848 amounted to 60,000, and in 1849, to 54,000. In the year 1851 the number was reduced to 3,287, of which 1,006 were captured by Brazilian cruisers and declared free. During the past year, one vessel, and one only, it is said, is known to have landed a cargo of slaves on the coast of Brazil, and this occurred last June. The Brazilian Government deals very summarily with the slave traders.

BRO. S. AYERS, Worcester, Mass., writes: Bro. White still ministers to us after a godly sort. We are also refreshed by others from abroad occasionally, by way of remembrance of those promises pertaining to the Kingdom and Age to come.

Bro. Sheldon and Lyon visited us a short time since, and gave us good discourses on the Age to come, much to the comfort of some of the saints here. There is a goodly number here favorable to that reign. Finally, we are all desirous of a better knowledge of the Bible, and to be more spiritual, that we may be prepared for the coming King, when he shall appear in his glory, to take the throne of his Father David, and to reign forever.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, APRIL 2, 1864.

THE GOSPEL.

(Continued.)

PAUL's argument on the Levitical and the Melchisedec priesthoods in the fifth, sixth and seventh chapters of his epistle to the Hebrews will next claim our attention. The Jew supposed the Levitical priesthood was unchangeable, perpetual and endless. To references to this mistaken conclusion, Paul inquires, 'If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?' Heb. vii. 2. This evidence serves a double purpose. First, it shows that the Jews did hold that the institutions of their law were unchangeable and endless. Secondly, that they were mistaken, and that a change of dispensation was contemplated in the wise and immutable purpose of God. This last point is confirmed by the following testimony: 'After the similitude of Melchisedec there ariseth another priest.'—'Thou art a priest forever after the order of Melchisedec.'—Verses 15, 17. The last sentence is a quotation from Psalm cx. 4.

Now the Jew should remember that this prediction of the inspired Psalmist was made when the Levitical priesthood was in its highest state of perfection and glory, and as it specifically speaks of another priestly order that should arise at a subsequent period, then if he admits the truth of his own prophecies, he must acknowledge the force of the apostle's argument, viz., that a change in the priesthood must take place; consequently the Levitical priesthood could not be perpetual.

As we are not writing for the special benefit of unbelieving Hebrews, we will not argue this point any further; for Gentiles, for whom we labor, generally admit that a change in the priesthood has been made from the Levitical to the Melchisedec order. They also hold that the Melchisedec order has been in force from the termination of the Levitical order at the first advent of Christ, to the present time. Or in other words, that Christ officiates in his priestly office during the gospel age, and that when that age shall close his priestly functions will end, and he will then assume the office of King. Some suppose that he now fills the offices of Priest and King, and that his priestly office will terminate with the present dispensation. That both of these positions are incorrect, and that Christ is to fill his high offices as King and Priest or office of Priest King in the age to come is evident from several weighty considerations.

1. Paul, in this epistle, places the fulfillment of these offices in the 'world to come.' Heb. ii. 5. It is true that in this part of his argument he is speaking of the subjection of beasts to the reign of Christ, but this does not deprive us of the use of the evidence furnished on that specific point, to prove that the priesthood is in the future, for the whole epistle is an unbroken and unanswerable argument to prove that the everlasting kingdom which cannot be shaken, will be realized in the age to come. Heb. xii. 28. 'Wherefore we receive a kingdom, &c.' 'Wherefore,' for which reasons already given in the preceding argument. The kingdom which cannot be shaken or moved when it shall come, was the ultimate object of all the apostle's reasoning in the twelve preceding chapters. All his arguments center on this one great and glorious object, hence if one of them terminates in the world to come, all necessarily must. That more than one does clearly terminate there, we have shown in our previous articles. The subjection of the animal creation we are expressly told in the second chapter will be in the 'world to come,' the rest promised in the fourth chapter is placed at the end of this age of labor and sorrow; the new covenant promised in the eighth chapter is to be made after the Redeemer comes to Zion—Rom. xi.; the heavenly city and better country looked for by Abraham and all the ancient worthies, spoken of in the 11th chapter, are to be realized after their resurrection from the dead; and the kingdom which cannot be moved, promised in the twelfth chapter, is located after the heavens and earth shall be one more shaken. In view of these facts, we ask, where would reason lead us to conclude the priesthood under consideration will be witnessed? The answer is, where the other blessings will be realized, viz., in the world to come, in the kingdom under the reign of Christ, when he shall be King and Priest on his throne, as predicted by Zechariah—He shall sit and rule upon his throne; and shall be a priest

upon his throne.—Zech. vi. 13. His throne will be in the kingdom. The kingdom will be in the 'world to come.' Christ will be King and Priest on his throne. Therefore his office as King and Priest will be fulfilled in the 'world to come,' or future dispensation. No sophistry of bewildering mortals can invalidate this conclusion, which is sustained by the following plain and positive testimony.—'Christ being come an high priest of good things to come.' Heb. ix. 11. Mark! he has a work to perform as High Priest after he shall come again.

2. The typical argument necessarily places the fulfillment of an important part of the priestly office of Christ in the future age, after he shall have taken his seat on the throne of his father David. This argument is briefly noticed by Paul in the ninth chapter of Hebrews where the tabernacle worship performed by the Levitical priests is ranked among the types or figures of the future true tabernacle worship under Christ the great high priest. Verse 23. This will not be disputed, but all Christians will admit that the Jewish high priest and his work were typical of Christ and his priestly work. To learn then, what the work of Christ as high priest is, we must ascertain what were the offices of the Jewish high priest. This we can do, at least in part, from the following description given of it by Paul. He says,

'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first where in was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden altar, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.'—Heb. ix. 1-7.

Did the high priest's work end in the 'Holiest of all'? No; for only a very small part of his service was performed before going into and coming out of the most Holy place; as will be seen by the following quotation.

'And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall wash them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.'

Now, we seriously ask the objector, will there be an agreement between the type and the anti-type? Your better judgment prompts you to give an affirmative answer. You believe that as the high priest, in the type, offered a sacrifice for himself and the people, once a year, and as often went into the 'Holiest of all,' so Christ, in the anti-type, offered himself once, and has entered into the anti-typical Most Holy place, viz., 'heaven itself.'—Heb. ix. 24. You also believe that as the High Priest in the type, came out of the Most Holy place and blessed the waiting people, so Christ in the anti-type, will come again, to the joy of those who love his appearing. Heb. ix. 28.—

And will you not admit that, as the High Priest in the type, after he came out of the typical 'Holy place,' made an 'atonement' for the 'altar,' made the offering of the 'scape goat,' and offered 'his burnt offerings' to 'make an atonement for himself and for the people,'—so Christ, the great anti-typical High Priest, after he shall leave 'heaven itself,' the anti-typical Holy place, and take his seat as King and Priest on the throne of David, will also perform certain works pertaining to his priestly office? Whether you admit it or not, such, doubtless, will be the facts in the case; for God will see that there is a perfecting of the glorious work he has begun, and already partly accomplished. Our great High Priest has already entered into heaven, and the time is near when he will come again, and enter upon the glorious work of his Priestly as well as Kingly office. Then, (as in the type, the sins of the people were borne on the head of the scape goat into a land not inhabited,) will the gracious Lord forgive, and 'remember no more' the sins of Judah and Israel; (Jer. xxxi. 31-34; Heb. vi. 10-12); and then, in him, will 'all nations be blessed.' It will be an age of perfection of worship, such as no other age has ever witnessed; for Christ will personally preside over the whole, and his subordinate priests will perfectly and joyfully submit to his wise directions. The worship of God will then be the highest object that will engage the supreme attention of the world, for then 'all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.' Ps. xxii. 27. And then the earth will be filled with the knowledge of his glory.

Who can for a moment object to such an age, such an order of priesthood, such worship, such universal submission to God, and such knowledge and glory as this? No well informed person will do it; but in view of the same, his benevolent and ardent soul will go out in fervent prayer, 'Let thy kingdom come!' and O, give me a part in its untold blessings! This is a part of the glad tidings, or gospel of the kingdom, proclaimed by the learned and inspired Paul; and blessed are those who believe it.

3. Another evidence which we offer to prove that Christ's Melchisedec priesthood will be fulfilled in the Age to come, is, the facts in the case. Facts are stubborn things, and will neither break nor bend to justify any hypothesis: they are as immutable as the Eternal is, unchangeable. Well, what are these important facts? It is a fact that God has promised with an oath, that Christ shall be a 'Priest after the order of Melchisedec,' (Ps. cx. 4.) or that he shall be a 'Priest upon HIS throne.' Zech. vi. 13. It is a fact that this immutable promise has not yet been fulfilled, for Christ has not yet taken his seat upon HIS throne. Rev. iii. 21. Therefore, it is a fact that Christ has not, thus far in the gospel age, exercised the office of his Melchisedec priesthood. Consequently, it is a fact, if God's promise and oath do not fail, that Christ will be a 'Priest upon HIS throne,' in some future time; and what time will that be? 'THE WORLD TO COME, WHEREOF WE SPEAK.' Heb. ii. 5.

(To be Continued.)

TO OUR PATRONS.—If any person will remit to us two dollars, we will send the NEXT VOLUME of the Harbinger and the REMAINING NUMBERS OF THE PRESENT VOLUME from the time when the remittance shall be received. Ten numbers more will complete the present volume, hence the sooner you make a remittance, the greater number of papers you will receive. This, we think, is a liberal offer, and all will do well to avail themselves of it who desire to subscribe for the Harbinger. Will our friends and agents see what can be done?

THE Watchman for March 22 makes a very warm request that we should give the real name of 'Cosmopolite.' This we would cheerfully do, if we thought it would be of any benefit to any one to know it, and if 'Cosmopolite' would give us the privilege to reveal it. We will, however, tell the Watchman what we will do. If Bro. J. T. will prove that 'Cosmopolite' has made any incorrect or unkind statements, we will do all we can to induce him to recall them, and make all the amendments that the principles of Christian kindness demand. But why is Elder T. so ready to break his silence in his own defence, and be deaf to the repeated calls to correct the wrongs he has done us?

PRO. HENRY GREW, Philadelphia, Pa., wishes to know the address of William P. Green.

AFFAIRS IN EASTERN EUROPE.

Under this head the editor of the New York Times in his paper for March 25, re-affirms every statement heretofore made by that journal concerning the demands of Austria upon Turkey, and of the refusal of the latter to acquiesce in them.—He remarks—these demands were just as excessive and arbitrary as we stated them to be, and the answer of the Turk was quite as decided and defiant. But, after Count Leiningen had departed from Austria upon his mission—while on his way from Trieste, in fact—the Milan outbreak occurred: the attempt to assassinate the Emperor of Austria was made; and the rumors of extended conspiracies in Hungary all arose like frightful phantoms before the despots who hourly fear the retributive justice of their outraged people. In consequence of these combined and threatening indications, Austria at once withdrew nearly all her demands. She no longer insisted upon the absolute cession of Klek and Sutorina, the most important point of her ultimatum. She acquiesced in the answer of Turkey, that the laws of Turkey were sufficient for the protection of Christians within her borders. The Turks, on their side, avowed their readiness to pay all just claims of subjects of Austria when presented and proven. They yielded to Austria in one point only—they agreed that the Hungarian officers in the army of Omir Pasha, shall not be employed in the frontier provinces of Turkey, adjoining Austria.

As to Montenegro, the Turks knew very well that Omir Pasha was continuing his operations there; and—not doubting that up to the time when the news of the settlement should reach him, he would do everything in his power for the subjection of Montenegro—they promised to discontinue the hostilities, but never acknowledged its independence, nor did Austria insist any further upon such acknowledgement. All the London papers contain the news of the renewal of hostilities in Montenegro; and, although they report a defeat of the Turks, a few days will be very likely to show that the latter are the victors. It has been the habit of the Austrians, since the beginning of the war, always to defeat the Turks on paper; but the authentic accounts, a few days later, are sure to show that the Turks are on the advance, instead of being routed, never having sustained a single defeat.

The statements of the London Times relative to the dismemberment of the Turkish Empire, are of far greater importance. The Times certainly is not an organ of the English ministry—in proof of which we have only to remind our readers of its hostility to Lord Palmerston; but, in its dissertations on foreign affairs, it is the organ of Russian diplomacy. The Times foreshadows the designs of Russia; and it is very probable that this question will lead, in the course of the year—perhaps in autumn—to very serious complications. Then, probably, and not until then, Russia will occupy the Danubian principalities, as she did before the wars of 1812 and 1829. The autumn is indicated as the time for this movement, because a war against Turkey cannot be successful except the invaders cross the Danube in the autumn, because the state of the roads at other seasons forbid; and the absence of granaries in Bulgaria make any warlike operations impossible until the season of harvest in the Danubian provinces has provided the stores of grain and wheat necessary for the invading army, but which are immediately exported, unless some such extraordinary demand arises for them at home. When these natural difficulties shall have been overcome by the change of seasons, we shall see what are the designs of those who lust after the territory of the Turk.

The Congress to be held at Paris in May, with reference to the Turkish question, can hardly lead to any important result. There is too much diversity in the interests of England, France and Russia, to permit their combination for the dismemberment of Turkey, a course by which more powerful nations than the Turks would come into the possession of a position which could be made to control the overland route of England to India. England cannot allow Russia to get access to the Mediterranean through Turkey, or that France should get either Egypt or Syria, as the security of her Indian commerce would be too much endangered thereby. The Congress of Paris, therefore, will not resolve the dismemberment of Turkey; it will be more likely to result in a strengthening of her position; or, if Russia should not acquiesce in a Russo-Turkish war.

It cannot be denied that a crisis is fast developing in the East, and it is of exceeding importance that the United States Government should send to Constantinople a statesman, and not a politician.

DEATH WARRANT OF JESUS CHRIST.

Or the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have been more interesting to the philanthropist and believer, than the one we publish below.

Chance, says the *Courier des Etats Unis*, has put into our hands the most imposing and interesting judicial document to all Christians that ever has been recorded in human annals, that is, the identical *Death Warrant* of our Lord Jesus Christ. The document was faithfully transcribed by the editor, in these words:

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the emperor Tiberius Cesar, and the 27th day of March, the city of the holy Jerusalem. Anna and Caiaphas being priests, sacrificers of the people of God. Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential Chair, of the Praetory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Orders the first Centurio, Quilcus Cornelius, to lead him to the place of execution.

Forbids any person, whatsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus, are:

1. Daniel Robani, a Pharisee.
2. Joannus Rorobable.
3. Raphael Bobani.
4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper-plate; on one side are written these words:

'A similar plate is sent to each tribe.'

It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1810, and was discovered by the Commissioners of Arts of the French armies. At the expedition of Naples, it was enclosed in a box of ebony, as the sacristy of the Chartreux. The French translation was made by the Commissioners of Arts. The original is in the Hebrew language.

A SERMON.

And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low above him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him?—Ezek. xxi. 25-27.

This text contains a prophecy relative to the kingdom of Israel, as all expositors of note admit. And if any one is in doubt, they will be convinced by reading the chapter from which my text has been selected.

1. The prophet takes the position that this kingdom should be overthrown.
2. That it should be no more until its rightful heir should come.
3. That it would then be given to him.

So far as the prophecy relates to the subversion of the kingdom of Israel, it has had its literal fulfillment. B. C. 735, Tiglath Pilezer, king of Assyria, entered Palestine with his army. . . Took a large number of the ten tribes as captives, and carried them away, and settled them in Halah, and Habor, and Hara, and on the river Gozan, in the land of the Medes.—(Dr. Prideaux, vol. i., pp. 127, 128; also, Rollin's Hist.) The planting of Israel in those cities of the Medes by Tiglath Pilezer, proves plainly that Media was then a province of the Assyrian empire.

After the death of Tiglath Pilezer, Salmaneser, his son, took the throne, and in the eighth year of his reign, B. C. 721, Hoshea, king of Samaria, entered into confederacy with the king of Egypt, hoping by his assistance to shake off the yoke of Assyria. . . Whereon, Salmaneser, in the beginning of the fourth year of Hezekiah, marched with his army against him, and having subdued all the country round, pent him up in Samaria, and there besieged him three years; at the end of which he took the city, and putting Hoshea in

chains, he shut him up in prison all his days, and carried the people into captivity, placing them in Habor, and in the other cities of the Medes, where Tiglath Pilezer had before placed those whom he had carried into captivity out of the same land.—(Dr. Prideaux, vol. i., p. 134; also, Rollin's Hist.)

Again: n. c. 677. Esarhaddon, after he had settled all affairs in Syria, raised his army into the land of Israel, and there taking captive all those who were the remains of former captivity, and carried them away into Babylon and Assyria; and then to prevent the land from becoming desolate, he brought others from Babylon, and from Cuthah, and from Ava, and Hamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And so the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never after recovered themselves again. For those who were thus carried away, as well in this as in the former captivities, (excepting only some few, who, joining themselves to the Jews in the land of their captivity, returned with them,) soon going into the usages and idolatry of the nations among whom they were planted, to which they were too much addicted while in their own land, after a while, became wholly absorbed and swallowed up in them; and thenceforth, utterly losing their name, their language, and their memorial, were never after any more spoken of. (See Dr. Prideaux, vol. i., p. 180; also, Rollin's Hist.) And then was fulfilled the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria, (Isa. vii. 8,) that, 'within threescore and five years shall Ephraim be broken, that it be not a people.'

Esarhaddon, after he had thus possessed himself of the land of Israel, sent some of his princes, with part of his army, into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle, and taken him, hid in a thicket of thorns, brought him prisoner to Esarhaddon, who bound him in fetters, and carried him to Babylon, where his chains and his prison having brought him to himself, and a due sense of his great sin, where-with he had sinned against the Lord his God, he returned unto him with repentance and prayer, and in his afflictions, greatly humbled himself before him; whereon, God being entreated by him, he turned the heart of the king of Babylon towards him, so that, upon a treaty, he was restored to his liberty, and returned to Jerusalem. (See Dr. Prideaux, vol. i., p. 151; also, Rollin's Hist.)

B. C. 607. In the third year of Jehoiakim, king of Judea, Nabopolassar, king of Babylon, finding that, upon Necho, king of Egypt, taking of Carchemish, all Syria and Palestine had revolted to him, and that he being old and infirm, was unable to march thither himself to reduce them; he took Nebuchadnezzar, his son, into partnership with him in the empire, and sent him with an army into Judea; (Is. c. 706;) and, having laid siege to Jerusalem, made himself master of it in the ninth month, called Cisleu, which answers to our November, on the 18th day of that month, and, having taken Jehoiakim prisoner, he put him in chains, to carry him to Babylon. But he having humbled himself to Nebuchadnezzar, and submitted to become his tributary, and sworn allegiance to him, he was again restored to his kingdom. . . . But before Nebuchadnezzar removed from Jerusalem, he caused a great number of the Jews to be sent captive to Babylon; among the number of the children that were carried away in this captivity, were Daniel, Hananiah, Mischeal and Azariah. . . . Jehoiakim, after he had served the king of Babylon three years, rebelled against him, and, refusing to pay him any more tribute, renewed his confederacy with Pharaoh Necho, king of Egypt, in opposition to him. Nebuchadnezzar, not being then at leisure, by reason of other engagements, to come himself and chastise him, sent orders to all his lieutenants and governors of provinces in those parts, to make war upon him; which brought upon Jehoiakim invasions and invasions from every quarter, the Ammonites, the Moabites, the Syrians, the Arabians, and all the other nations round about him, who had subjected themselves to the Babylonish yoke, infesting him with incursions, harassing him with depredations on every side; and thus they continued to do for three years together, till at length, in the eleventh year of his reign, (B. C. 599,) all parties joined together against him; they shut him up in Jerusalem, where, in the prosecution of the siege, having taken him prisoner in some sally (it may be supposed) which he made upon them, they slew him with the sword, and then cast him out into the highway, without one of the gates of Jerusalem, allowing him no other burial, (Jer. xlii. 18, 19,) as the prophet Jeremiah had foretold, that

that of an ass, that is, to be cast forth into a place of the greatest contempt, there to be consumed to dust in the open air.

Jehoiakim being dead, Jehoiachin, his son, who is also called Jeconiah and Coniah; reigned in his stead, who, doing evil in the sight of the Lord, in the same manner as his father had done, this provoked (Jer. xlii. 24-30) a very bitter declaration of God's wrath against him, by the mouth of the prophet Jeremiah, and it was as bitterly executed upon him. For, after Jehoiakim's death, the lieutenants and governors of Nebuchadnezzar, still (2 Kings xxiv. 10, 11,) continued to block up Jerusalem; and, after three months, he came thither in person with his royal army, and caused the place to be besieged with a close siege on every side; Jehoiachin, finding himself unable to defend it, went with his mother, and his princes and servants, and delivered himself into his hands. But he obtained no other favor than to save his life; for, being immediately put in chains, he was carried to Babylon, and there continued shut up in prison till the death of Nebuchadnezzar, a period of thirty-seven years.

Nebuchadnezzar having made himself master of Jerusalem, (2 Kings xxiv. 13-16,) took thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces the vessels of gold, which Solomon, king of Israel, had made in the temple of the Lord, and carried them to Babylon; and he carried thither a vast number of captives, Jehoiachin, the king, his mother, and his wives, and his officers, and princes, and all the mighty men of valor, even to the number of ten thousand men, out of Jerusalem only, besides the smiths, and the carpenters, and other artificers; and, out of the rest of the land, of the mighty men seven thousand, and of the craftsmen and smiths one thousand, besides three thousand twenty and three, (Jer. lii. 28,) which had been carried away the year previous out of the open country, before the siege of Jerusalem was begun. With the mighty men of valor he recruited his army, and the artificers he employed in the carrying on of his building at Babylon.

In this captivity (Ezek. xl. 1) was carried away to Babylon, Ezekiel, the prophet, the son of Buzi, of the house of Aaron. . . . After this great carrying away of the Jews into captivity, (2 Kings xxiv. 17; 2 Chron. xxxvi. 11,) the poorer sort of the people being still left in the land, Nebuchadnezzar made Mattaniah, the son of Josiah, and uncle of Jehoiachin, king over them, taking of him a solemn oath to be true and faithful unto him; and to engage him the more to be so, he changed his name from Mattaniah to Zedekiah, which signifieth the justice of the Lord, intending, by this name, to put him continually in mind of the vengeance which he was to expect from the justice of the Lord his God, if he violated that fidelity which he had in his name sworn unto him.

Zedekiah, being thus made king, reigned eleven years in Jerusalem; but his ways being evil in the sight of the Lord, consequently, he filled up the measure of the iniquities of his forefathers, that they at length drew down upon Judah and Jerusalem that terrible destruction in which his reign ended, notwithstanding God faithfully warned him of his approaching doom! . . . In the ninth year of Zedekiah, (2 Kings xxv. 1; 2 Chron. xxxvi. 17; Jer. xxxix. 1; lii. 4.) Nebuchadnezzar, having drawn together a great army out of all the nations under his dominion, marched against him to punish him for his rebellion. In the course of a few days, he took all the cities of Judah, except Lichish, Azekah, and Jerusalem. On the tenth month of the same year, and the tenth day of the month, (which was about the end of our December,) Nebuchadnezzar, with all his numerous army, laid siege to Jerusalem, and blockaded it up on every side. Pharaoh Hophra (Jer. xxxvii. 5) coming out of Egypt, with a great army to the relief of Zedekiah, Nebuchadnezzar raised the siege of Jerusalem to march against him. But before he went on this expedition, (Jer. lii. 29,) he sent all the captive Jews which he then had in his camp, to Babylon, the number of which were 832 persons. On the ninth day of the fourth month of the eleventh year of the reign of Zedekiah, (2 Kings xxv. 4,) Jerusalem was taken by the Chaldeans, after the siege had lasted from their last sitting down before it, about a year.

Zedekiah, with his men of war, fled away; and, having broken through the camp of the enemy, endeavoring to make his escape over Jordan; but being pursued after, he was overtaken in the plains of Jericho; and all his army being scattered from him, he was taken prisoner, and carried to the king of Babylon, at Riblah in Syria, where he then resided; who, having caused his sons, and all his princes that were taken with him, to be slain before his face, commanded his eyes to be put out, and then bound him in fetters of brass, and sent him to Babylon, where he died: then was fulfilled the prophecy of Ezekiel concerning him, (Ezek. xlii. 13,) that he should be brought to Babylon in the land of the Chaldeans, yet he should not see the place, thence he should die there!

In the fifth month, on the seventh day of the month, (towards the end of our July,) came Nebuzaradan, captain of the guards, (2 Kings xxv. 8-17; Jer. lii. 12-23,) to Jerusalem; and after having taken out all the vessels of the Lord, and gathered together all the riches that could be found, either in the king's house, or in any of the other houses of the city, he did, on the tenth day of the same month, pursuant to the command of his master, set the temple and city on fire, and absolutely consumed and destroyed them, overthrowing all the walls, fortresses and towers, belonging thereto, and wholly razing and leveling to the ground every building therein, till he had brought all to a thorough and perfect desolation; and thus it continued for fifty-two years, until, by the favor of Cyrus, whom God raised up, according to his own eternal purpose! (Isa. xlv. 21-23; xlv. 1-4.) The Jews being released from their captivity, and restored again to their own land, repaired these ruins, and built again the holy city and temple. (See the books of Nehemiah and Ezra, Dr. Prideaux, vol. i., pp. 169-215, & Rol. Hist.) But none have ever occupied the throne of David, that has descended through his sons; neither can it be by any one, until it shall be given to its rightful heir. Notwithstanding the Jews were permitted to return to their own land and build Jerusalem, yet they were oppressed by the Medo-Persian kingdom, also, by the Grecian kingdom, and the Roman kingdom.

B. C. 158. A league was entered into by the Jews and Romans.

B. C. 63. Pompey, a Roman general, laid siege to Jerusalem, and after three months, he was enabled to take it, and subject Judea to a Roman province. (Dr. Prideaux, vol. iv. pp. 95-98; Rollin's Hist., vol. iv. pp. 275-280.)

At the birth of Christ, it was a time of universal peace; and Rome bore universal sway, and Judah was a province of the Roman empire. But the time drew near, when our text was to have a literal fulfillment, in the entire subversion of the kingdom of Israel. Its overthrow was predicted by Jesus, Matt. xxiv. 2; Luke xxi. 24.—'There shall not be left here one stone upon another, that shall not be thrown down.' 'And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' . . . Micah, the prophet, foretold its overthrow, 780 years before the work was accomplished. (Chap. iii. 12.) 'Therefore, shall Zion, for your sake, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of the forest.'

The prophet Moses, some 1521 years before the event took place, brings to view the manner of the siege, and the character of the nation that should do the work! Deut. xxviii. 49-55. 'The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flight; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith those enemies shall distress thee: So that the man that is tender among you, and very delicate, his eyes shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and the straitness wherewith those enemies shall distress thee in all thy gates.'

Whoever will read the account given by Josephus, who was an eye-witness of its destruction by the Romans, will see a literal fulfillment of the above prophecies.

of the prophecies, which marked out the subversion of the kingdom of Israel, [for the kingdom of God.] in all their minutiae! Titus, who commanded the Roman army, laid siege to Jerusalem in the month of April, A. D. 70. On the 9th day of September following, he took the city, and in due time it was in ruins laid. The sufferings of the Jews were awful to describe! The temple was fired and consumed, contrary to the command of Titus. But God had purposed it! (See Jer. vii. 20.) Thirteen hundred thousand Jews perished in the siege. Ninety-five thousand were taken captives, and the kingdom of Israel was entirely overthrown! Zion was plowed as a field; Jerusalem was laid in heaps, and the historian gives the name of the individual who held the Roman plowshare, which passed through the spot, where once stood the palace of David. And the temple of Omar now occupies that beautiful site, as a living testimony of the truthfulness of the living oracles! Julian, the apostate, out of hatred to the Christian religion, and with a desire to obtain an argument against the faith of prophecy and the truth of revelation, put forth a decree, that the Jews might return to the land of their fathers, rebuild the temple, and restore the Jewish worship. At the call of their great deliverer, the Jews from all the provinces of the empire, assembled on the holy mountain of their fathers, and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel.

In this propitious moment, the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions; every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people.

But the Christians entertained strong faith in God, that he would defend his own word by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence. This public event is described by Ambrose, bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared, that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus. The philosophy soldier, who loved the virtues, without adopting the prejudices, of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerusalem. "Whilst Alypius, assisted by the governor of the province, urged, with vigor and diligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately bent, as it were, to drive them to a distance, the undertaking was abandoned." (See Gibbon's Rome, vol. ii. pp. 430-440.) And why was Julian thus defeated? I answer, that it was because God's immutable decree stood out against the apostate! Reader, listen to it. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH [JESUS], and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both [the kingly and priestly office]."

(To be Continued.)

Correspondence.

FROM SR. C. PEASE.

BRO. MARSH:—We peruse the pages of the Harbinger with interest. Its weekly columns come to us laden with truth, from the storehouse of God. It is very much needed in these last days, when the mass have turned from the truth unto fables. The reign of Christ which it advocates, is a subject that should be investigated, and if found to be truth, it should be believed. We are looking at this subject, and the more we search, the more it looks like truth. According to prophecy, Israel and Judah, are to be gathered into their own land, and become one nation upon the mountains of Israel, and one king shall be king to them all. It is evident that this prophecy remains to be fulfilled, for when thus gathered, they will be plucked up, and thrown down no more forever. Mount Zion and Jerusalem, appear to be the locality of his reign. The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and Jerusalem, and before his ancients, gloriously—Isa. xiv. 23. Yet have I set my King on my holy hill of Zion. Ps. ii. 6. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the Heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel. iii. 16, 17. The length of his reign is brought to view in Rev. xix., speaking of those that were beheaded for the witness of Jesus, and the word of God, &c., John says: they lived and reigned with Christ a thousand years, and they shall be priests of God and of Christ, and shall reign with him a thousand years. If we suffer with him, we shall also reign with him.

One grand object of the Devil's being bound is, that he should deceive the nations no more, till the thousand years should be fulfilled. Can the immortal saints be deceived? I think not, then it must refer to those on probation.

Yours, &c.

CHARLOTTE PEASE.

Square Pond, Ct. March 5, 1853.

FROM BRO. P. ALLING.

BRO. MARSH:—The cause in this region, I am sorry to say, still remains much depressed. We have not yet recovered from the sad effects of the 7th day Sabbath theory and its kindred doctrines. Still there are a few who are yet holding fast the integrity of their faith, and are rejoicing in hope. We greatly need the assistance of some able, devoted servant of the Lord in this section. The things that remain and are apparently ready to perish, need to be strengthened. Cannot Bro. Cook make it convenient to visit us again ere long?

I should be glad to see the subject of the periods, their termination, &c., more agitated than they are, in the columns of the Harbinger. It appears to me that some of the writers in the Watchman have brought out much light upon the beginning and termination of the 1290 years. Truth is what I desire upon this as well as all other subjects, and I feel to accept it with thankfulness, let it come through what channel it may.—The brethren at Hartford, I think are in great error in placing the 1000 years reign of Christ in the past, and I have often been greatly pained at the course they have pursued towards the Harbinger and its Editor; still I conceive them honest hearted Christians, and must continue to treat, and fellowship them as such. I am thankful that some minds are being enlightened relative to the Age of glory, or time of restitution, now ready to be revealed, and I trust others may yet see the Bible truth upon the subject.

P. ALLING.

Norwalk, Ohio, March 10, 1853.

It is common with some men to swear, only to fill up the vacancies of their empty discourse.

FROM BRO. L. LYON.

BRO. MARSH:—It is my opinion that the cause of Christ which we all profess to love, requires the Harbinger to be published weekly at its present size; and that its friends will allow the cause to suffer in proportion as they fail to sustain this weekly preacher. I feel like saying that I will pay whatever price may be required for its paying subscribers to raise it above embarrassment. I believe also that I express the feelings of all its friends in this section.

My attention was particularly directed to the objections and difficulties as presented by Bro. P. H. Bouk, respecting the future age, in last week's paper; in regard to Jerusalem, as Bro. Bouk shows, there are only two presented in the New Testament. The one in bondage, the other free. Hagar is the emblem of the one, Sarah, of the other. According to Daniel the sanctuary is to be cleansed at the end of the days. The city built up, must be the city which Abraham looked for, inasmuch as he is to enter at his resurrection, and not a thousand years after; it must be the camp of the saints that is to be surrounded by the wicked host. The wicked are burned in the fire that purifies the earth, but surely the camp of the saints will not be burned. The sanctuary cleansed, will not need a second cleansing. It is so far already new. Hence Isaiah calls it new earth, before the work is completed. Isa. lxvi. It answers in anti-type to the ark which saved Noah from the flood of waters; the saints will be secure while the earth with its corruptions and those that corrupted, are consumed in the deluge of fire; the city of refuge will save Abraham with his family.

Thus we see the work of restoring will commence, and the living waters begin to flow where Paradise was lost, and where the first bitter stream emanated which corrupted the whole earth. And the same character which was there successful against the first Adam, will, when he makes the second attempt to enter with all his host, be destroyed by the second Adam in the fire prepared for him and all his angels.—This will complete the victory of the second Adam.

L. LYON.

Marysville, Ohio.

FROM SR. A. A. PERRY.

BRO. MARSH:—Though I am a stranger to you, I rejoice that I am not a stranger to those blessed truths, which you and many others have been cheering us with on our weary pilgrimage. We have taken the Harbinger two years next August, and have never regretted, but rejoice many times that we were inclined to take it.—We esteem it next to the fountain of all truth; for it has enlightened and made plain many prophecies, which looked dark to us before, owing to the errors we have been taught from our youth.

About two years ago, Bro. R. V. Lyon came and preached to us no immortality out of Christ, and its kindred doctrines. The truth sank deep into my heart. I was convinced I had believed error, and renounced it at once, neither wishing nor daring to remain upon the ground where I then stood. Bro. Lyon set forth the truth in so plain and pointed a manner, it seemed to me none could remain in doubt or darkness on the subject. He brought proof from God's unfailing word, and notwithstanding all this, the majority called it a perversion of Scripture. Elder Greenslet, mother, and myself, are all that dare to advocate these doctrines openly. Consequently, we have to bear the scoffs and frowns of a gossyping world. All the people are against us. We feel sometimes to ask the question, Are we deceived? but when we examine the sure word of prophecy, we find a 'Thus saith the Lord' for all these things.

We have never had any preaching upon the Age to come, or the reign of Christ upon the throne of David, on Mount Zion, in Jerusalem, which I understand to be the times of restitution spoken of by all the holy prophets since the

world began. The restoration of Israel to their own land, seems to me to occupy a very prominent place in all the prophecies of the Old Testament, and equally so in the New Testament. I have been much interested in reading your communications, styled the 'Reign of Christ,' and 'The Gospel.' They correspond with our views, and bring joy and consolation to our hearts while we contemplate the glory yet to be revealed.

How those professing to be Christians can read so much truth as the Harbinger is laden with and not pay for it, is more than I can understand. I think they do not understand the meaning of the name Christian. Are they doing as they would be done by? I hope the brethren and sisters who take the Harbinger, will make one united effort to help you in this time of need. God grant that the Harbinger may live, and be filled with God's unchangeable word, to cheer the lonely pilgrim through this vale of tears.—Praise God for the promise, that the redeemed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away.

Yours, waiting for Israel's King,

ABBY A. PERRY.

Scotland, Ct., March 10, 1853.

FROM BRO. L. FLETCHER.

BRO. MARSH:—There is in this place an increasing number of individuals who are daily searching the word of God with a desire to know what he has taught, what he has promised, and what his threatenings are.

Quite a number have arrived at the conclusion that there is no future blessedness promised to the righteous, only at the coming and kingdom of our Lord and Savior Jesus Christ, and that further that the wages of sin is death.

Bro. C. F. Sweet has just closed a series of lectures in this place which was listened to with the most profound attention by many who had never heard on this subject before, and as far as I have heard expressed, those who have heard him, generally admit that he proved his doctrine by the plain declarations of God's word: and I think his labors have been blessed in this place.

I would say to those who wish to avail themselves of the benefit of Bro. Sweet's labors, that they will find him able to present God's truth to the consciences of his hearers in a workmanlike manner. Shall such able advocates of the truth be compelled to leave the field more than half of the year to earn the support of their families?

Let us look at this matter and inquire what God would have us do. Bro. Sweet is willing to devote his whole time to the work, if he can support himself and family in so doing. Will those who desire to have the gospel preached in their vicinity, as far as they can, avail themselves of his labors, and not forget his wants; and may the Lord bless you in so doing.

Yours, looking for redemption.

LYNDON FLETCHER.

Le Raysville, Pa., March 8, 1853.

BRO. A. DEAN, Springfield, O., March 5, 1853, writes:

I have now been a reader of the Harbinger some four months, and while it advocates the literal reading of the Bible, I will not do without it, so long as a dollar can be found to pay for it. I circulate all of them I can, for the double purpose of spreading Scripture light, and getting you subscribers.

Springfield contains some six thousand inhabitants, and the surrounding country is as well settled as any part of Ohio, and yet the doctrine of immortality by Christ alone, or an advent sermon has never been preached here, and I think if you would call the attention of the brethren to this field of labor, much good might be done. If a competent preacher of the truth will give notice through the Harbinger, I will see that a proper hall is provided for him.

Pride costs us more than hunger, thirst or cold.

THE PLAIN OF BETHLEHEM.—Dr. Alton, a Scottish traveler of marked power as a writer, speaks thus of the plain of Bethlehem, recently visited by him:

The plain is still mainly under pasture, fertile and well watered, and there I saw shepherds still tending their flocks. These shepherds have great influence over their sheep. Many of them have no dogs. Their flocks are docile and domestic, and not as the black-faced breed of sheep in Scotland, scouring the hills like cavalry. The shepherd's word spoken at any time is sufficient to make them understand and obey him. He sleeps among them at night, and in the morning he leadeth them forth to drink by the still waters, and feedeth them by the green pastures. He walks before them slow and stately; and so accustomed are the sheep to be guided by him, that every few bites they take they look up with earnestness to see that he is there.—When he rests during the heat of the day in a shady place, they lie around him chewing the cud. He has generally two or three favorite lambs which don't mix with the flock, but frisk and fondle at his heel.

There is a tender intimacy between the Ishmaelite and his flock. They know his voice, and follow him, and he careth for the sheep. He gathereth his lambs, and seeketh out his flock among the sheep, and gently leadeth them that are with young, and carrieth the lambs in his bosom. In returning back to Jerusalem, I halted on a rugged height to survey more particularly, and enjoy the scene where Ruth went to glean the ears of corn in the field of her kinsman Boaz. Hither she came for the beginning of barley harvest, because she would not leave Naomi in her sorrow. "Entreat me not to leave thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if I ought but death part thee and me." How simple and tender! Here, when looking around me, honored, I felt, be forever her memory, not only for those touching sentiments, worthy of our race even before the fall, and when the image of God was not yet effaced; but also in respect that she who uttered these words was the great grandmother of David, and as of the generation of Jesus. Here, also, I looked back to the city of Bethlehem with lingering regret, uttering a common-place farewell to the scene, but never to its hallowed recollections.

FRUITS OF UNIVERSALISM.—"Rev" H. Ballou mourns very grievously over the great fecundity of Universalism. It has hatched out he says, a brood of ministerial Mesmerists, Biologists, Fourierists and Necromancers; and in conclusion, he asserts that we [Universalists] must put a stop to this fecundity, or it will put a stop to us." Commenting upon this remark, the Puritan Recorder says: "This witness is true. Universalism has been the incubation of all manner of heresy, nonsense and blasphemy; it gathers congregations of evil doers, becomes the resort of every evil beast, and the cage of every unclean and hateful bird. No reason can be given why it does so, except the sure maxim that 'like loves like.' It is true, they must 'put a stop to this fecundity, or it will put a stop to Universalism'; but the only way to do it is to kill off the bird that lays the eggs."

INFLUENCE OF UNFROZEN LAKES.—The influence of large unfrozen bodies of water in softening the severity of sharp frosts in winter, is familiar to intelligent cultivators of fruit and tender plants. An interesting example is given by Dr. Kittland of Cleveland, in a late number of Silliman's Journal. At his residence, half a mile from the south shore of Lake Erie, the temperature of the air has in no instance in ten years, fallen below zero; while at Columbus, Marietta and Cincinnati, lying from one and a half to two and a half degrees farther south, the thermometer frequently sinks to 5° and occasionally to 10° below zero.

APPOINTMENTS.

As a prominent object of the publication of the Harbinger is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will alone be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. The whole No. to which each has paid follows the name.

W. Thayer 510, W. A. Merrill 506, J. L. Pain 493, R. Southwick 489, B. Bussler 507, C. Jones 487, A. Beecher 484, W. H. Holmes 487, W. Sutherland 510, J. P. Rathbun 498, J. H. Dunham 510, S. Palmer 510, J. Kirk 510, J. Palmer 478, R. P. Clark 494, A. Richards 410, A. Logan 410—\$1.00 each.

J. Shaw 539, E. Slater 520, L. Mussey 533, A. H. Eggleston 504, S. Garfield 534, J. Pitcher 459, G. W. Amigh 532, A. F. White 505, R. E. Todd 534—\$3.00 each.

E. Thatcher (lost) 585, \$3.00; R. Fisher 499, \$3.00; J. Hood 513, \$1.11; J. D. Merrick 473, 30 cents.

LETTERS.—R. Oliphant, 3, D. Sparks, H. Grew, I. Allen Jr, G. Storrs, W. Brown, N. A. Seymour, S. C. Clark, E. Miller Jr, D. T. Taylor.

POST OFFICE ADDRESS.—R. P. Moore, Bentonsport, Van Buren county, Iowa.

DELINQUENTS.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

THE POSTMASTER at Middlebury, Ind., says H. S. Dille does not take his paper from the office. He owes \$2.44.

RULES OF DISCUSSION.

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BRO. M. BACHELOR.

Wallingford, Sunday, April 3, 1853.

Cheshire, " 5.

Southampton, " 6.

Plymouth or Bristol, (as Bro. Luther may appoint), " 7.

(Bro. L. will please meet me at the cars.) " 10.

New Britain, Sunday, " 11, 12.

Winsted, (will preach if desired), " 14.

Bridgeport, " 17.

New York, Sunday, " 19.

Newark, N. J., " 19.

Other arrangements may be made, as the Lord directs.

BRO. J. C. BYWATER.

Boston, April 2, 3.

Cabotville, " 4.

Chester Factory, " 5.

Concord, N. H., Sunday, " 10.

I would say to the brethren where the above appointments are made, that I have for a long time been desirous of visiting you to preach the Word of Life, and hope to come in the fullness of the blessing of the Gospel of Jesus—and I trust that your prayers may be offered in my behalf, that God may bless my labors among you. J. C. B.

BRO. R. V. LYON.

Mansfield, Ct., (Bro. Abbe's) Sunday April 3.

Square Pond, " " 10.

Conference at Danville, N. Y.

The Lord willing, a Conference will be held at Danville, Livingston county, commencing Sunday, April 3, to continue through the week and over the next Sabbath. Brethren far and near are invited to attend.

Bro. J. B. Cook and George Storrs are urgently invited to be with us.

In behalf of the brethren—Wm. Brown.

BUSINESS ITEMS.

B. RANSOM.—All right.

J. WHITE.—The same office is discontinued. He owes \$1.50.

B. BUSSER.—They were all duly received.

W. JUPSON.—It was received, and pays to whole number 510.

A. B. SWIFT.—The dollar has not been received, but we have entered your name and credited the dollar.

R. E. TOND.—They are sent regularly in the package with others.

E. THATCHER.—Your last credit is \$2.00, Aug. 5, and pays to No. 507. The last sent is lost. We have however given you credit, which pays to No. 555.

A. WILSON's paper, Providence, R. I., is ordered to be discontinued. He owes \$4.70. We find on our book 'J. Wilson responsible.' Will he explain, if he knows how it should be.

RECEIPTS FOR THE HARBINGER.

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W. Thayer 510, W. A. Merrill 506, J. L. Pain 493, R. Southwick 489, B. Bussler 507, C. Jones 487, A. Beecher 484, W. H. Holmes 487, W. Sutherland 510, J. P. Rathbun 498, J. H. Dunham 510, S. Palmer 510, J. Kirk 510, J. Palmer 478, R. P. Clark 494, A. Richards 410, A. Logan 410—\$1.00 each.

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4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted, and that unadvised and unpleasingness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

Books for Sale at this Office.

The postage on all these works if they are FREE-PAID, is one cent for each pamphlet of three ounces, or under, for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

The Contrast between Protestantism and the Gospel. By N. M. Catlin, 82 pages. Price 9 cents single; \$6.00 per hundred. Weight 2 oz.

The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: Fowler & Wells. Price 25 cts.

The Age to Come, or, Glorious Restitution. By J. Marsh. 12-1/2 cts single—9 shillings per dozen—\$9 per hundred. Weight 2 oz.

Man, and the following tracts: The Second Death, by Archbishop Whately; The Intermediate State; Rich Man and Lazarus, and the Two Thrones, neatly bound together. Price 50 cts. Discount by the quantity.

The Millennium: A new collection of Scriptural Hymns Original and Selected, for Social and Family Worship, adapted to the wants of all Christians. By Marsh & Paine. 511 pages. Price 50 cts. in Morocco; 40 in sheep. Weight 10 oz.

Truth Against Fiction, or the three last chapters of Scripture Doctrine of Future Punishment. Price 12 cts. Weight 3 oz.

Wilson on the Prophecies.—The Book of Inheritance and Witness of the Prophets, respecting Ephraim, and the Raising Up of Israel, by J. Wilson, Eng. 63.

The Immortality of the Soul: or, Man entirely dependent upon his Organization for his Philosophy and Revelation. By Thomas Read. Price 7 cts. Wt. 1 oz.

The Age of Gospel Light, or the Immortality of Man only through Jesus Christ, by Z. Campbell. Price \$6 per hundred; 10 cts single. Weight 1 oz.

Our Israelitish Origin. By J. Wilson, England. Bound 62-1/2 cts; in paper covers, 50 cts. Weight—bound, 14 oz.; in paper, 9 oz.

Future Punishment. By H. H. Dohney. Bound, 75 cts; weight 10 oz. Paper, 50 cts; weight 6 oz. Abridged, 25 cts.

Are the Wicked Immortal? and, Have the Dead Knowledge? Geo. Storrs. Bound, 25 cts; paper, 15 cts; weight 3 oz. In sheets, 1 cent.

The Bible Class: a Book for Young People, on the Second Advent of Christ, 25 cts.

Unity of Man: or, Life and Death Realities. A Reply to Luther Lee, by Antropos. 15 cts. Wt. 3 oz.

Poetry.

Song of the Waiting Ones.

Air.—Flow gently sweet Afton,

Awake, slumbering virgins, join in a sweet song,
Of praise and thanksgiving to God and the Lamb,
Who brought us salvation—to freely bestow—
Which saves us from sin, and from death, and its woe.
Cheer up, then, ye mourner, redemption is near,
The Heavenly Bridegroom is soon to appear;
And our joy will be full when our labor 'is done,'
If we only prove faithful till the Savior shall come.

Hosanna to Jesus, dear Spirit, inspire
Our hearts for to love him, to bless and admire;
We'll praise him, we'll praise him, and crown him our King,
Salvation through Jesus, salvation we'll sing.
O glory to Jesus, whose feet shall then stand
On Zion's bright mountain, the fair promise'd land,
We'll sing with the angels and join the fair throng,
If we only prove faithful till the Savior shall come.

And if we are called ere that happy morn
To rest in the grave and be laid in the tomb,
When the 'last trump' shall sound thro' the earth and the skies
We again shall awake and in splendor arise.
In the bright resurrection, the morning of bliss,
When Jesus shall crown the ransomed ones his;
O glory to Jesus will then be the theme,
If we only prove faithful till the Savior shall come.

When the saints of all ages in the kingdom shall meet,
Round the throne of God's glory their Redeemer to greet,
What joy, O what rapture, shall fill each glad soul,
While pleasures celestial eternally roll.
Ereob'd pure and spotless, with harps ever sing
Hallelujah, salvation to Jesus our King;
Through grace we must conquer and win a bright crown,
If we only prove faithful till the Savior shall come. W.S.
Elizabethtown, N. J.

'Preach the Word.'

In writing to Timothy the apostle said, 'I charge thee before God, and the Lord Jesus Christ, **preach the word**: and in another place he says, 'Study, O Timothy, to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth**.' 2 Tim. iv. 1, 2; ii. 15. This was a solemn charge—a charge before the two most exalted, wise, intelligent, holy, glorious and powerful beings in the boundless universe. An apostolic charge, uttered in the presence of God's Spirit, imparted to Paul and Timothy, by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then the thing to be preached and 'rightly divided' is THE WORD OF TRUTH. But what is that Word? Will the reader accept the definition offered by one of the prophets of Jehovah? Isaiah says, it is 'the law and the testimony,' and that there is no light, or knowledge, in those who speak not according to it. Isa. viii. 20.

The law of Moses is a part of 'The Word,' because it is the *morphosis*, form, or 'representation of the truth,' by which believers of the promises made to the fathers of Israel, were instructed as by a schoolmaster into the faith.—Rom. ii. 20-28; Gal. iii. 24. Paul preached the law when he preached the word; not, indeed as theologians preach the word, raining down fire and brimstone upon sinners; but as declaring the things contained in the law representative and affirmative of the sufferings of the Christ and the glory that shall follow his resurrection: thus he said before Agrippa, 'I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.'

Men cannot preach 'the Word of the Truth of the Gospel' without preaching Moses and the prophets; for 'the testimony for Jesus is the spirit of prophecy,' and Moses was a great prophet. Paul declared nothing else. The exposition of the writings of Israel's prophets as partially and limitedly fulfilled in Jesus, and hereafter wholly to be accomplished in his second advent mission, constituted the apostolic preaching of the word. They were predicants of the law and testimony of God concerning his kingdom and the name of Jesus his anointed. Therefore, saith Paul, in addition to what he said before Agrippa, 'I come to you in Corinth declaring the testimony of God.' He says, he did not come to them 'with excellency of speech or of wisdom'—such wisdom and oratory as the Greeks delighted in, whose wisdom 'is foolishness with God,'—he did not blend their foolish wisdom with God's testimony, as some were beginning to do; 'for,' says he, 'I determined to

take notice of nothing among you, except Jesus this a crucified one.' He paid no regard to Christ, and their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their 'philosophy and vain deceit' to dream of—a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews, even Jesus, and of those Jews and Gentiles associated with Him, who shall believe what God has promised concerning it, recognize his right to the throne, believe the things concerning his name, be baptized into him, and thenceforth be faithful unto death. He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held forever by those promoted to its glory, honor, and power, as its establishment, thereby necessitating their resurrection from among the dead to immortality. Did it ever enter into the heart of Socrates, Plato, or any other of the Greeks, to conceive of immortality of body on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was 'new doctrine'—entirely new—more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the blessed God.

'Preach the Word,' then, because it contains the testimony which God has given concerning the kingdom, and all things related to it—preach the law and the testimony, for if men believe not Moses and the prophet writings, how can they understandingly believe the words of Jesus; for 'all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him.' But little comparatively has been fulfilled that is written in those records respecting the Christ. The Jews and therefore blind as they are, see this; it is because the Gentiles in their ignorance claim more for Jesus than is yet accomplished in him, become a cause of the rejection of his Messiahship by Israel. Thus a counsellor who knows not the law is worse than none.

RIGHTLY DIVIDING THE WORD.

But the workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to 'study,' to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. There is a right division, and a wrong division of the word; and no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualizing under 'three heads' is not dividing the word of truth at all, because it is not preaching the word. In fact it has nothing to do with it. Neither is itemizing dividing the word. By itemizing, we mean the reduction of a theory to items; such as when an 'evangelist' says, 'the gospel consists of three items—facts to be believed; commands to be obeyed, and promises to be enjoyed.' This is true neither in theory nor division. It doth not touch the word; therefore, the workman is not approved.

To rightly divide the word of truth is, first to study it without bias, or subjection to uninspired authority, or antiquity. Attend to what is written, as a child attends to a story. Study history and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this. The great names in theology, so much applauded by the world—a world that has been 'wondering after the Beast' for more than twelve centuries—were not even apprentices; they were students of the classics and systems of

divinity; not students of the word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labor to become adequately proficient for a right division of the word. Men who do not understand the prophets have no scriptural pretensions to workmanship in the word. They can neither preach it nor divide it. When a man comes to understand the gospel of the kingdom, believing and obeying it, he has then qualified himself to lay the foundation of faith in others. Let him go on to perfection. Let him dive into the testimony, and let it dwell richly in him, with all wisdom. If he have ability to state intelligibly what he understands, then let him work away, as unto God and not to man. Let him search out, and apply the testimony to the Covenants of Promise; to the territory; to the subjects; to the inheritors of the kingdom; to its throne and king; to his humiliation and exaltation; to the nations; to the mystery of the Name; to the Gentile fellowship of the mystery; to the identification of his Majesty, and so forth. Here are topics to which the Word of Truth must be distributed or 'rightly divided,' and he who can do this work most efficiently, is the workman that has least reason to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the word of truth? They are like comets in our heavens for multitude! Let the reader choose a clear dark night, and go forth and count them! Under these circumstances—circumstances in which there is such a famine of scriptural intelligence—what must be done by those who are unable for themselves rightly to divide the word of truth? Let them combine for the support of a paper which appears to them best able to do it. If they know of any periodical better qualified for the work than the *Herald of the Kingdom and Age to Come*, let them subscribe for it with such a liberality as will compensate its editor for the time, labor, and material expended for their everlasting benefit. Such a teacher in a neighborhood would not only be of service to individuals, but seconded by their endeavors, would be a witness for the truth against the apostasy there. It would supply them with knowledge they could not elicit for themselves in a lifetime; and knowledge is to faith, what light is to the eye. 'The people perish for lack of knowledge,' says Jehovah; therefore knowledge should be prized as life itself: for 'this is life eternal, to know the only true God, and Jesus Christ whom he hath sent'—and they only know God and Jesus, who know the testimony they have given. But more of this anon.—*Her, of the Kingdom and Age to Come*.

Jacob's Well.

MOUNTS Gerezim and Ebel, the mountains of Blessing and Cursing, rise boldly, side by side, in Mount Samaria, to the heights of eight hundred or a thousand feet—being separated by a lovely valley of but a few hundred yards in width. The southernmost is Gerezim; and here, according to the Samaritan tradition, is where Abraham prepared the altar for the sacrifice of his son Isaac, and the children of Israel were commanded to build the altar to the Lord. They are called the mountains of Blessing and Cursing, from the fact, that in the valley, between them, the congregation of Israel were assembled, while the six priests of the Levites pronounced the blessings of the law from Gerezim, and the curses from Ebal, which are detailed in the book of Deuteronomy, (chap. xxvii. 1-12.) No verdure of any consequence is found upon Mount Ebal. This, according to the tradition, is caused by the curses which were pronounced from it, that the mountain itself has become accursed. On Mount Gerezim, the Samaritans erected their temple, in opposition to the Jews at Jerusalem. Some foundation stones can be seen at the present day, supposed to be the remains of the temple. Immediately beneath the mountains, at the opening of the valley into the plain, is the parcel of ground which Jacob gave

to his son Joseph, and there the latter lies buried, if we believe the tradition. His tomb is seen at the foot of Mount Ebal, a small Turkish 'welley,' with a dome. But the most interesting object in connection with this scene, is the well of Jacob, and of the identity, there can be no doubt, as its locality is so well described in the sacred writing. Mr. Banvard describes it as yet being deep, as the Bible mentions. He was not content with a superficial examination of it, but pulled off his coat, and descended into it, when he found a subterranean chamber, apparently having once been used as a chapel. The ruins of a church lie near by, and, no doubt, the Terra Sancta monks once had a station at this venerable spot. At this well our Savior conversed with the woman of Samaria, while 'his disciples were gone away into the city to buy meat.' This city still exists a short distance up the valley, between the mountains. Its present name is Nablaus, but in the New Testament it is called Sychar, and in the Old, Sechem. Dr. Robinson, who is allowed to be the most reliable authority on the traditions and history of Palestine, says: 'I think we may rest with confidence that this is Jacob's Well, and here the parcel of ground which Jacob gave to his son Joseph,' and that it 'is the actual spot where our Lord held his conversation with the Samaritan woman.' At the time of Mr. Banvard's visit, there was no curb around the well, merely a large stone rolled across the aperture, and, for the privilege of examining it, he had to pay a few piasters (buck-shish) to the Arab who guarded it.

REFORMATION IN IRELAND.—The Reformation in Ireland is constantly assuming a more interesting character. A certificate of great importance is found in the following, from a Romish paper, called *The Nation*, under date of December 2, 1852:

'There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry.—It is true that the altars of the Roman Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland.—Travellers who have recently visited the counties of Galway and Mayo, report, that the agents of that foul and abominable traffic are every day opening new schools of Perversion, and are founding new churches for the accommodation of their purchased congregations. Witnesses more trustworthy than Sir Francis Head, Roman Catholic Irishmen, who, grieved to behold the spread and success of the apostasy, tell us, that the west of Ireland is deserting the ancient fold; and that a class of Protestants more bigoted and anti-Irish, if possible, than the followers of the old Establishment, is grown up from the recreant peasantry and their children. How is it to be met and counteracted, is the problem. How is it to be arrested, is a solemn question which priest and laymen, which citizen and politician should seriously consider. For our history tells us that the most persistent and formidable enemies to Roman Catholicity were the children of the first generation of Irishmen who joined the Established Church. Shall the Soupers and Tract distributors accomplish the work which all the force of England, for three hundred years, has been unable to effect?—*Missionary*.

☞ Your abolitionism won't save you, friend, you may write and preach abolition till doomsday, and what avail, while a slave to lust and appetite, you discard the essential truths of God. Besides, you must give up your whiskey business and Sabbath desecrations.—*Golden Rule*.

☞ This marble business is bad, bad business, exceedingly bad. Parent, do you believe it?—*Golden Rule*.

☞ Do what good offices you can; but leave yourself at liberty from promises and engagements.

☞ When angry, count ten before you speak; if very angry, count one hundred.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 485.

ROCHESTER, N. Y., SATURDAY, APRIL 9, 1853.

New Series---Vol. IV. No. 43.

Poetry.

Psalm civ.

O! worship the King
All glorious above,
O gratefully sing
His power and his love—
Our shield and defender,
The ancient of days,
Pavilioned in splendor,
And girded with praise.

O tell of his might,
O sing of his grace,
Whose robe is the light,
Whose canopy space;
Whose chariot of wrath
Deep thunder clouds form,
And dark is his path,
On the wings of the storm.

This earth, with its store
Of wonders untold,
Almighty! thy power
Hath founded of old;
Hath established it fast,
By a changeless decree,
And round it hath cast
Like a mantle, the sea.

Thy bountiful care
What tongue can recite!
It breathes in the air,
It shines in the light;
It streams from the hills,
It descends to the plain,
And sweetly disdains
In the dew and the rain.

Fruit children of dust,
And feeble as frail:
In Thee do we trust,
Nor find Thee to fail:
Thy mercies, how tender!
How firm to the end!
Our Maker, Defender,
Redeemer and Friend.

O measureless might!
Ineffable love!
While angels delight
To hymn Thee above,
Thy humbler creation,
Though feeble their lays,
With true adoration
Shall hark to Thy praise!

SIR ROBERT PREL.

The French Empire—A Horn of the Beast.

THE Two-Horned Beast is not a dynasty, but a dominion for a long time contemporary with the Ten-Horned Beast; and stands related to the latter as the Little Horn among the Ten on the head of Daniel's Fourth Beast doth to the 'Body' of the same. Daniel's Little Horn that hath Eyes and a Mouth, is represented apocalyptically by the Two-Horned Beast and the Image of the Sixth Head of the Ten-Horned Beast—the Two-Horned dominion answering to the Little Horn, and the Image to the Eyes and Mouth. These are Two Powers, and both imperial—the one being secular, and the other ecclesiastical.

But, it might be asked, if the Little Horn without the Eyes and Mouth, be one secular imperial dominion, why is it apocalyptically represented by a beast with two horns? Would not a one-horned beast have been the proper symbol, seeing that the Eyes and Mouth are incorporated on the Image sustained by the two-horned power? There is no doubt some force in this inquiry, which deserves consideration.—The solution I would offer is therefore the following:

The symbol of imperality, which ranks above regality, is a dragon in whole or part. This obtains in heraldry sacred and profane. The Two-Horned Beast is consequently an imperial dominion; for its voice was that of a dragon—'he spake as a dragon.' The Two-Horned Imperality is terrene, not maritime in its origin.

John saw it coming up out of the earth; whereas in regard to the Ten Horned Beast, he says, 'I saw it rise up out of the sea.' The terrene and maritime beasts, then, represent two distinct political organizations, which, of course, do not occupy one and the same territory contemporaneously. The Dragon, the symbol of the Imperial Roman Majesty before the beasts of the earth and the sea had existence, having surrendered to the Sea Beast 'his power, and his seat, and an extensive jurisdiction,' was then restricted to that part of the Roman Territory now included in the Turkish empire. This restriction leaves the western Roman territory as the area of the two beasts—the inland part of it, 'the earth,' for the Two-Horned Beast; and its maritime, for that with Ten Horns.

The horns of the terrene beast are like a lamb's. 'He had two horns like a lamb,' says John. Now a lamb in the book of Revelation, is representative of Christ. I need not cite the many texts found there that prove this. The reader cannot be unmindful of them. 'Horns like a lamb,' then, are 'Christian Powers,' so called. That is, they profess to be such. They are not christian in the sense of being Christ's; but then, they are neither Mohammedan, nor Pagan, as was the pre-Constantinian government in Rome. They are papistio christian, that is, papal powers, speaking like the old pago imperial dragon. Hence, Rev. xiii, 11, being interpreted, will read thus—'And I beheld another political organization make its appearance in the interior of the Roman West; and two powers pertained to it styling themselves Christian; and the nature of the dominion was imperial.'

'It had two horns like a lamb.' The words are not 'the two horns.' It had two horns; but there is nothing in the text indicative of their contemporary existence from the rise to the final destruction of the beast-polity. It is simply the fact that two horns pertain to it at certain periods of its history; so that if we were to give the beast an historic title, we might designate it by that horn which was proved the most enduring and permanent.

The power or strength of the beast is found in his horns. What is affirmed, therefore, of him in relation to the Image, Eyes and Mouth, is predicable of the horns. Hence, they compel the inhabitants of 'the earth' over which they have jurisdiction, to worship, or do homage to, the Sixth, or Imperial, Head of the Sea-Beast; that is, they set up imperialities, or Emperors, and compel those they make subject, to swear allegiance to them. They 'make fire to descend out of the heaven into the earth in the sight of men.' This is the result of their policy, which astonishes the world. 'Fire in the earth' signifies apocalyptically, war in the interior of the Roman West. It is caused by the beast's horns, whose sphere of operation is its political heaven. Their disagreement results in war, which, therefore descends like fire, as it were, from their heaven.

The policy of the Beast is the policy of its horns. Hence, one and both of them when existing, cause the dwellers in their dominion to wander. This they affect 'through the miracles it is given it to do in the face of the beast' of the sea—through the Earth Beast's victories, which are therefore gained during the life of the Sea-Beast. The result of these miracle-victories is the setting up of an Image to the beast (which has the sword wound and lived) by its people after which all the westerns wander. Without the Earth-Beast's horns, the Image of the Sea-Beast's Sixth Head is a mere dumb idol—a dumb dog of a prophet that can neither

bark nor bite. It was therefore 'given to the Earth-beast to impart breath to the Image, that it might speak, and cause to be killed all that would not do homage to the image. 'Thus the political life of the Image depends upon the Horns, or Earth-Beast. Destroy this beast, and the image dies. The Earth-Beast's people were compelled to set up the Image by the horns or governments; and it is only by these that their obedience can be perpetuated. Let the horns leave the image to the affection and tender mercies of French, Germans, Hungarians, and Italians, 'that dwell on the earth,' and it would be annihilated in the twinkling of an eye.

The Earth Beast causes the Image to be made to or for the Sea-Beast—*eikona to therio*. The Dragon did not cause the Image to exist, and speak very great things against the Most High, to kill or wear out his saints, and to think to change times and laws. Neither did the Ten-Horns; nor any of the Heads of the Sea-Beast. It was the Imperial Earth-Beast alone that accomplished this. When, however, the Image was created in the likeness of the Sixth Head, the ten Horns come at length to accept it as the Lion-Mouth of their polity; so that in the judgment, they give their power to the terrene beast, and are found in association with him, and his Image prophet, waring against the Lamb.

'In the judgment.' By this I mean, that judgment which 'shall sit' when 'judgment is given to the Saints of the most High;' who, as 'his wheels of burning fire,' shall take away the beast's dominion to consume and destroy it to the end. In that judgment but one beast is apocalyptically apparent. This is the Ten-Horned Sea-Beast under an Eighth Head—one Leg in fact of Nebuchadnezzar's Image. The beast of the earth having occasionally two horns, merges, so to speak, into the Sea-Beast, of which one of its horns becomes the Eighth Head; and then it stands related to the polity as the Little Horn of Daniel's Fourth Beast to the other Seven Horns; so that it is the Eighth Horn, comprehending in its primary dominion the Three Up-rooted Horns. The Little Horn or Eighth Head survives the overthrow of Gog in the Holy Land, who, as an imperial horn of the Earth Beast, (not yet, however, manifested as such) by his fall terminates the symbol, and leaves only the Ten-Horned Sea-Beast with his Eighth Head to continue the contest with the Lord and his Saints.

'The beast that was, and is not, even he is the Eighth.' A political organization of the Roman West, admitting the contemporary existence of two Emperors, is represented by the Earth-Beast and its two horns. But when by some notable revolution, that contemporaneity is finally (not temporarily as aforesaid) but finally terminated, the Earth-Beast becomes 'the beast that was, and is not;' but then, seeing that a western emperorship still continues in the midst of the Ten-Horn Kingdoms, it is styled 'the beast that was, and is not, and yet is.'

The Seven Heads of the Sea-Beast were thus explained to John. 'The seven heads are,' or represent, 'seven mountains on which the woman (Rome) sitteth. And there are Seven Kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast which was, and is not, even he is the Eighth, and is of the Seven, and goeth into perdition.' This

shows that the Eighth Head is to be looked for in Rome; for 'the Woman is that great city that reigneth over the kings of the earth.' Thus from the foundation of Rome to its final destruction, God has decreed the existence of Eight Heads, or forms of government. All the powers of earth combined cannot establish a ninth.—Dynasties or Sovereign families, may change any number of times; but the form of sovereignty they administer in Rome can only vary from one to eight inclusive. When John wrote the apocalypse, he was living under the dominion of the Sixth Head. This was the imperial, the Emperor Domitian being the reigning Prince. The imperial form of government continued to rule in Rome until it was wounded by the sword of the Barbarians. The consequence of this wound was fatal to the empire of the west, which became totally eclipsed in A. D. 476. The de-thronement of Augustulus, the last emperor, made way for the Seventh Head, which, says the angel, 'must continue a short space.' This form was the Gothic Kingly which continued only sixty years—a short space compared with the previous duration of the imperial, which lasted about 600 years.

The Gothic Kingly Sovereignty was finally suppressed by Belizarius and Narses, the generals of Justinian, emperor of Constantinople, who reigned there as prince of the sixth head of the Dragon. The fall of the Seventh Head of Rome was marked by the forcible evacuation of the city by all its inhabitants; so that for forty days it was deserted of every living thing.—From this time until Christmas, A. D. 799, about 240 years, Rome had no sovereignty at all; but on the settlement of Italy by imperial decree from Constantinople, it was reduced to the rank of the second city of the Dragon-empire which at this time included Italy within its bounds.—During this long period, it was still the residence of the Bishop of Rome, who being without political life could neither wear out the saints, kill, nor change times and laws. There was then no imperial image, nor any rival emperor in the west. There was one in Constantinople, and he was the only one on the Roman territory.

Thus affairs continued until A. D. 799–800. 'I saw,' says John, 'one of the Sea-Beast's heads as it were wounded to death.' It was certainly a severe wound, the effect of which was to put the head hors du combat from A. D. 476 to A. D. 800, a period of three hundred and twenty-four years. It was truly 'a deadly wound,' and would be considered by the generations of the period as so deadly as to be beyond prospect of recovery. But to the eye of faith divinely enlightened, its recovery was certain, though how it might be affected would not so obviously appear. 'His deadly wound was healed,' says the apostle; by which is to be understood, that Rome would become imperially sovereign again. The wound put an end to this form; hence the healing of it required its restoration. It was restored accordingly.

A French-German dominion arose out of the interior west and spread into Italy, where it has had the ascendancy unto this day. It was founded by the renowned Frenchman Charlemagne, one of the sons of Pepin, the usurper of the throne of France. Like his father before him, he was a great benefactor and patron of the Bishop of Rome, who intrigued with him against the rights of the Constantinopolitan emperor, and

procured him to set up for Roman emperor himself. This was not difficult to effect. The emperor on the Bosphorus was weak in Italy, and Charlemagne was ambitious of becoming a successor of the renowned Caesars. The manifestation of the plot was therefore duly planned between the Bishop and the King—the Bishop was to crown and proclaim him emperor of the Romans on Christmas Day, A. D. 799-800; and the new emperor was to do great things for the Bishop and the Church, which he did, much to his regret and annoyance before he died.

The day having arrived Charlemagne proceeded to St. Peter's church where he assisted at mass. In the midst of the ecclesiastical ceremonies, and while he was on his knees before the altar, the Bishop of Rome advanced, and put an imperial crown on his head. As soon as the people perceived it, they cried, 'Long life and victory to Charles Augustus, crowned by the hand of God! Long live the great and pious emperor of the Romans.' During these acclamations, the Bishop conducted him to a magnificent throne, which had been prepared for the purpose; and as soon as he was seated, paid him those honors which his predecessors had been accustomed to pay to the Roman emperors, declaring that instead of the title of Patrician, he should henceforth style him Emperor and Augustus. He then presented him with the Imperial mantle; with which being invested, Charlemagne returned amid the acclamations of the populace to his palace. The Bishop, continues the historian, had surely no right to proclaim an emperor; but Charles was worthy of the Imperial ensigns; and although he cannot properly be ranked among the successors of Augustus, he is justly considered as the founder of the New Empire of the West.

Thus was the deadly wound of Rome's Imperiality healed. Though Charlemagne did not reside there, his residence being at Aix-la-Chapelle, he established in Rome an image of his own authority, or that of the Sixth Head revived. There was now an Eighth Sovereignty with the Bishop of Rome turned into its image or representative. This Eighth 'is of the Seven,' that is, of the same form as one of them, namely, imperial. The dominion thus uniting in the emperor and the Pope is known in history as the Holy Roman or French Empire; and in the days of Charlemagne comprehended all France, all Germany, part of Hungary, part of Spain, the Low Countries, and the Continent of Italy as far as Benevento. This was its original manifestation when it 'came up out of the earth.' Since that time it has passed through various phases, but its main features may be traced in the German Empire, until it shone forth as the French Empire again under Napoleon the Great, who used to boast himself of being the successor of Charlemagne. When he fell from his high estate, the House of Hapsburg became in 1815, the sole horn of the dominion, and has continued to monopolize the Imperiality with the Pope, until 1852, when a second horn has shown itself in the French Empire revived under Napoleon III. This man's model is his uncle, whom he imitates in all details. He is heir of all his uncle's claims, and therefore of Charlemagne, whose empire stands revealed in the greater part of its original extent under Two Imperial Horns instead of one, and both of them concentrating their influence for future developments upon Italy, the Pope, and Rome.

Since 1815, and until the recent proclamation of the French Empire, the Earth-Beast was known as the Austro-papal dominion; for the time being, however, and until the French Horn is broken, and gives place to the Bourbon Horn of the Ten Horned polity, the Earth-Beast imperial sovereignty may be styled the *Francico-Austrian Papality*. The elements of this are *two emperors and the pope*—emperors as yet uncrowned, and both from the necessity of their position, claimants upon Rome as the throne which confers Eighth-headship upon the crowned. Which will be anoint as successor to Charlemagne? Will he crown them both? Will Napoleon, whose soldiers garrison Rome, prevent

this? If the Pope crown Louis Napoleon Emperor, will he of Austria acknowledge his pre-eminence, and consent to be crowned by an inferior hand, or to remain uncrowned at all? These and similar are questions whose solution must result from the working of the 'three unclean spirits like frogs.' They can only be determined by the sword, which will cut the knot that cannot be untied.

The Earth-Beast imperiality has now existed 1052 years, having arisen out of the earth after the beast of the sea. It is a dominion that has nearly always had an emperor with a Pope, but with a jurisdiction not always of the same extent. It has not, however, always been two-horned. An emperor and pope are one, as a man's eyes and mouth are one with his face. When two emperors or horn-powers, having relation to Rome and Italy, appear at the same time, their continued peaceable existence, is impossible in the nature of things. One pair of eyes and a mouth to two faces is a deformity that cannot endure. Were there a pope to each horn, and two Romes, things might get along tolerably well; but two of diverse interests coquetting with one and the same harlot, cannot fall of bringing the two adulterers to blows. Two horns are therefore the anomaly, not the law of the dominion, which when it obtains must result in a struggle between them for the ascendancy. This was illustrated in the case of Napoleon the Great and the Austrian Emperor. Their powers were the two horns of the Earth-Beast. Their contest was bloody until the House of Hapsburg succumbed, and the French Empire ruled over all; or Napoleon and the Pope made a *Concordat* between themselves.

The Beast of the earth and the Beast of the sea are both destined to 'go into perdition.' But before the perdition comes, the combat between the two horns of the Earth-Beast must be decided; so that one of them may be finally planted on the Sixth Head of the Sea-Beast as its Eleventh, or Three-Horned Eighth Head, as represented in Daniel. Which Earth-Beast horn, then, will become the permanent 'Eighth' of the Scarlet-colored Beast on which the Woman sitteth? Will it be the French or Austrian? I should say the Austrian, seeing that in Rev. xi. 11, France, the *plateia* or broadway, is there styled 'the Tenth Part of the City'—a tenth kingdom of the Sea-Beast. It was originally a Sea-Beast Horn before Charlemagne founded the French Empire. French Imperialism is a preternatural or anomalous state of affairs. It is very congenial to French ambition, but not to the foreign relations of France. This country can only maintain harmony with its neighbors as a kingdom, with a dynasty having common interest, and in good fellowship with the other sovereign families of the West. The French imperial horn will doubtless create a great uproar among the nations, and perform great miracles with the sword. Austria may be expelled from Italy, and reduced to great extremity at home; but, backed by Russia and Prussia, the fortune of war will turn in its favor, as in the days of Napoleon the Great, and the French Empire will wane to its irrecoverable and final overthrow. On the fall of the French Empire, the Kingdom of France will appear again; and the Charlemagne dominion under one emperor, sovereign of three Horn or Toe-kingdoms previously plucked up by the roots, and surrounded by seven satellite thrones, all having the papal superstition for their state-creed, and the Pope for their Lion, or Babylonish, mouth or prophet—will, I conceive, be the *political constitution of the Roman West*, contemporarily with the Russian autocrat sovereignty of the East.

The Earth-Beast imperiality, then, does not 'go into perdition' before the manifestation of Nebuchadnezzar's Image in all the terriblest of the 'latter days' exhibition to that monarch in his dream; though one of the horns now existing does. The iron, latter-day, element of the image, is the Sea-Beast with the then one-horned Earth-Beast for its Eighth Roman Imperial Head, with Byes like a man, and a mouth speaking great things. The Head of Gold is

like Nebuchadnezzar, *not Roman*, but Assyrian, rising into view from beyond the Roman limits, far into which he protrudes his power until he becomes the Chief of the Image-Polity in the Feet-period of the times of the Gentiles. The power of the latter-day Assyrian Head being the cementing principle by which the constituents of the Sea Beast are held together (for unless the Horn-toe governments, and Eighth Head are sustained by Russo-Assyrian potency, the French Horn-Sovereignty, essentially and necessarily revolutionary and democratic, would prove too strong for their cohesion) is not only the Head of Gold, but the Clay-element of the Feet, combining their parts with fragile union into the Leg and Feet polity of the Image, answering to the Fourth Beast of Daniel. The latter-day Assyrian 'ladeth himself with thick clay,' because he spoils many nations' (Hab. ii. 6, 8.) He is therefore the golden head of those nations—the clay with which he combines their sovereignties into a political fabric standing erect upon its feet. Among these nations are those of Macedonia, Syria, Egypt, and Persia; so that he will then be the Head of the Silver, and Brazen parts of the image polity as well as of the Roman.

The manifestation of such a political organization as this argues a great conflict among the powers. This is inevitable, and necessary for the formation of the premillennial crisis. The French imperial horn of the Earth-Beast—the *FRANCOPOLITY*—is created for this very purpose. No matter what Louis Napoleon may profess, *its mission is to invade Austria, and Turkey, and Russia, itself, Britain, and all their allies, in war; that, as the result, the polity represented in Rev. xvii. and Dan. ii. 7, may be brought out.* When the conflict with the French empire, as a principle in the war is ended, the ten-horn governments 'receive power as kings one hour with the Beast'; that is, 'God puts in their hearts to fulfil his will, and to agree to, gave their kingdom to the Beast'—to that horn of it which survives the war, 'until the words of God be fulfilled.' This they will do with unanimity; for 'they have one mind, and shall give their power and strength unto the Beast.'

The symbolical period during which the Ten Horns of the Sea-Beast give their kingdom to its Eighth Head, is styled 'one hour.' This is representative of thirty years, upon the principle that a Jewish day of twelve parts, or hours, is some times representative of a time or year of years of twelve parts, or months or hours, of years. A year of 360 days is representative, then, of a time or 360 years, which being divided by 12, yields 30 years, or *one hour of time*.

It is during the last hour of their existence, that 'they make war with the Lamb who overcomes them.' Before, however, the war begins between the belligerents, the Lamb descends from the right hand of God to 'the white cloud,' whence he reaps the harvest of the earth (Rev. xiv. 14-16) in smiting Nebuchadnezzar's image with the stone upon the mountains of Israel. This accomplished, he descends to Mount Zion where he appears with the 144,000 'who follow him whithersoever he goeth. These are the redeemed from among men, the first fruits unto God and to the Lamb.' (Rev. xiv. 6, 7.) The righteous dead raised, and the Dragon bound, the next thing is the proclamation to the world of the judgment-hour having arrived, with an invitation to the nations to submit to God. (Rev. xiv. 6, 7.) But the invitation will not be regarded. The cry of them who had been slain, and had for ages lain unavenged upon the altar, at length prevails, and the Lamb yields to their earnest solicitation to thrust in his sharp sickle, and gather the clusters of the vine of the earth. (Rev. vi. 9-11; xiv. 18; xvi. 19, 20; xix. 15.) The clusters of this vine are the ten kingdoms clustered around the Eighth Head, gathered together to make war against the Lamb and his army. (Rev. xix. 19.) The war is initiated with the fall of Rome, the throne of the Eighth Head, which sinks like a millstone in the sea. (Rev. xiv. 8; xviii. 21.)

During the continuance of the war the goat nations subject to the Eighth Head polity, or

Sea-Beast carrying the Harlot, are tormented with terrible defeats, and all the horrors of pestilence, and famine, and of fire and sword, 'in the presence of the holy angels, and in the presence of the Lamb, *eis aionas, aionon, until*, or 'unto ages of ages.' (Rev. xiv. 9-11, 19, 20.) that is, to the end of the hour of judgment, or thirty years aforesaid, which terminates in the commencement of the thousand years reign.—This judgment hour is the period of Israel's restoration; and the time in which the Saints 'execute the judgment written' against Daniel's Fourth Beast, and John's Beast of the Sea. They slay him, and destroy his body with the burning flame; or as John expresses it, 'cast him alive into a lake of fire burning with brimstone.' (Ps. cxlix. 5-9; Dan. vii. 11, 22, 26; Rev. xix. 20.) Thus, by the end of the war perdition will have triumphed over the Eighth Head, the False Prophet, and the Kings of the Earth; the constituents of the Scarlet-colored Beast, upon which the drunken mother of Harlots now sits amid the nations she has intoxicated with her mystery and abominations.

But, before the Roman Babylon sinks like Sodom into the subterranean, and before the Ten Horns make war upon the Lamb and his army, they will 'hate the Harlot and make her desolate and naked, and eat her flesh, and burn her with fire.' This will occur before the Lamb descends to 'the white cloud.' Now the problem to be solved here is, How will the ten horns be brought to make the throne of the Beast desolate, seeing that they agree to give their Kingdom to the Eighth-Head? 'The woman which thou sawest is that Great City which reigneth over the Kings of the earth'—the ten horns: What shall cause them to make their own imperial capital desolate? My reply is, *because it is in the hand of a common enemy.*

That enemy, I believe, is the imperial French horn, which is even now in possession of the city. It sent its troops there under pretence of devotion to the Pope, but really to look after French interests in Italy. Those interests, which are imperial interests, need as much looking after now, as when the Frogs first swarmed in Rome. It is these interests, which are not the interests of the Ten Horns and their future Head, that will kindle a flame in Italy, and bring the power of the Horns and Head against Rome for the expulsion of the French, in effecting which she will be burned with fire, but not entirely and finally destroyed; for that destruction is the glory of the Lamb and his 144,000, who judge her rejoicingly. (Rev. xviii. 6, 8, 20.)

The conflict between the two existing horns of the Earth-Beast for the Eighth Headship, brings Rome's pre-adventual calamities upon her. The hatred of the kings against the city continues so long as she remains in the hand of the French horn; which it is probable, will avail itself of the co-operation of the malcontents in all their countries in furtherance of its ambition. This will make them hate Rome with the most cordial hatred as a focus of an influence and power, seeking their overthrow or subjection to its will. A sense of common danger will unite them to Austria, Russia, and one another. Without these two sovereignties, they could not continue the war with the French horn, being weakened by the disaffection of their people.—Hence, self-preservation works unanimity; and causes them 'with one mind to agree and give their kingdom to the (Austro-Russian) Beast.'

By this Perro-Aluminous power they are enabled to stand in spite of Democracy and the French Empire; and even to expel their hated antagonists from Rome, and to suppress forever French ambition, and the revolutionary spirit in all their dominions. When they have accomplished the work of suppressing the French empire, and the conquest of Rome, their hatred is converted into affection for the Harlot, as is clear from this saying that is written, 'And the Kings of the earth (the ten horns) who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning;'

The English government seems to view the matter with far less concern than the French,

standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.'—Their 'Eternal city' having gone thundering into the abyss, her destroyers will come upon them, and tread them as ashes under the soles of their feet; (Mal. iv. 3) for the day of vengeance is in all their hearts to give them blood to drink because of all the righteous blood they have shed in the service of the detested Harlot in all their several lands.

These ten horns 'agree and give their kingdom to the Beast.' By this is not meant that their governments cease to be. Their kingdom continues to exist until broken in pieces and consumed by the Stone-kingdom of the Saints; for they make war upon the Lamb and his army by whom they are destroyed. They do not, then, cease to be kingdoms by becoming republics, or by merging as provinces into the Austrian or Russian empires; but they continue as independent monarchies under an emperorship, as New York, Pennsylvania, Virginia, and other States, are independent republics under a presidency. These States have given their dominion to the general government; so that they can no longer act constitutionally in relation to foreign affairs in making treaties, war, &c., without it; and should they be unable to maintain order within their own limits, the federal government would enable them to do it, and so become 'their power and strength.' They cannot wage war with each other. If they were to try the experiment, the federal government would intervene with the forces of the Union to compel peace between the belligerents. A similar arrangement between the Ten Horns and Eighth Head for mutual safety and preservation, is what I understand by the Kings 'agreeing to give their kingdom to the Beast'—an agreement brought about by the perils created by French ambition, and the revolutionary spirit of the democracy.

Of these ten horn-kingdoms three become the Imperiality of the Eighth Head—the Columbia District, as it were, of the Sea-beast confederacy. The man occupying the imperial throne is the King of three several kingdoms, which gives impartiality to his official character. They are 'plucked up by the roots,' as Delaware, Maryland, and Virginia would be if merged into the District of Columbia, and subjected to its constitution and laws. The horns plucked up by the roots are subdued by the Eighth Head; and will, I believe, prove to be Lombardo-Venetia, Hungary, and Sardinia. The Protestantism and constitutionalism of the last named mark it as a victim of the Beast. Of this, however, we shall not long continue in suspense.—*Herald of the Kingdom and Age to Come.*

Foreign News.

ITALY.—The war steamer Napoleon was being fitted up, and it was said would be despatched to convey the Pope to France.

Well informed parties say that great activity prevails amongst the Revolutionary Chiefs in Lombardy, and that an outbreak somewhere may be looked for about the end of May. Kosuth and Mazzini are said to be jointly laboring for this end.

The Madrid husband and wife embarked at Leghorn on the 16th ult., for Marseilles.

TURKEY.—The threatening aspect of Russia towards Turkey has been the cause of the greatest excitement, not only in Constantinople, but in London and Paris, causing considerable fluctuation in the funds.

The proceedings of Prince Menschikoff, the Russian Minister of Marine, had been of a haughty and war-like character. The British fleet in the Mediterranean had been strengthened by the French fleet and ordered at once to the Archipelago.

The demands of Russia are not actually known, but the latest intelligence states that matters will be peaceably arranged.

The English government seems to view the matter with far less concern than the French,

HARBINGER AND ADVOCATE.

To Correspondents.

S. N. L.—After bestowing several hours on your article, to fit for the press, we find it so defective in composition as to be induced, though reluctantly, to lay it over. It contains many good thoughts, which, if properly presented, would be of service to the cause of truth.

S. A. ALLEY.—Your inquiries are important, but cover too much ground to be answered now. We may notice them at another time.

L. L.—We are not aware of the existence of any law of language that justifies the conclusions that 'rule, authority, and power,' signify the same as 'kingdom.' Hence it will not do to confound them in the same signification, in strict and accurate Biblical criticism. In such criticism, plain terms must be defined, according to correct rules of language, irrespective of any theory or opinion. It will not do to change or to accommodate the true meaning of words to sustain any sentiment whatever.

Again, the *Kingdom* named in the text, which Christ is to deliver up, is the same over which he is to reign; 'for he must reign,' &c. He does not, and never will, reign over the kingdom of the prince of this world.

Once more, every just principle of exegesis will give the same application to the term *Kingdom*, in 1 Cor. xv. 50, that belongs to the same term in verse 24; hence it is incorrect to say that 'the kingdom of the Prince of this world' is the kingdom which Christ is to deliver up to God; for the kingdom in verse 50 is the inheritance of the immortal saints; and besides, we cannot call to mind any Bible evidence that the 'prince of this world' if the devil be meant, has a *Kingdom*. There are 'kingdoms of this world' which are to 'become the Kingdoms of our Lord and of his Christ' (Rev. xi. 15.) at the sounding of the seventh trumpet. In this case the *plural* instead of the singular form is used, and instead of Christ delivering up the kingdom, he comes into possession of the 'kingdoms of this world.'

We present these thoughts for your consideration, before giving your remarks on this very important subject. Should you still retain your present views of it, and wish your criticism published, we will cheerfully comply with your wishes. The other portions of your communication we give, as each part may be separately published without affecting the sense of the same.

BRO. M. CHANDLER, from Wisconsin, on a preaching tour from that State to the Eastern States, called on us a few days since, and spent a few hours. May his mission be attended with a blessing to those for whom he may labor, and may he be aided in return by them on his journey.

BRO. J. B. COOK has recently spent a Sabbath with the friends at Port Byron; and is now in Oswego preaching the Word. His efficient labors are much called for and greatly needed in many places, and his love for the cause prompts him to do all he can for its advancement; sometimes a small remuneration is received from those for whom he faithfully toils. Still he does not complain, but looks for his reward in the kingdom of God. He should be more liberally compensated.

LETTER FROM BRO. E. R. PINNEY.

BRO. MARSH.—My health is gradually failing. I have days that I am more comfortable, but no real gain. I am much worse now than four weeks since. I do not think there is any prospect of my being improved so as to be about and be comfortable. I have yet to see the first hour of freedom from suffering for months, when awake. Considering my state, I rest remarkably well at night.

The last week has been one of intense suffering. My face was never swollen. My right eye is almost entirely closed, and that side of my head is increased more than one-third in size.

I would be glad to write more, but my infirmities must excuse me. This is the first I have

written in more than a week. My trust in God is still unshaken. Father will do right.—Amen.

Love to all, and believe me, as ever, still rejoicing in hope of glory. E. R. PINNEY.
Seneca Falls, N. Y., April 4, 1853.

BRO. R. D. WARREN, Detroit, Ill., March 5, 1853, writes:

Through the good providence of God, Sr. M. K. Chapman was thrown in our midst, and commenced wielding the sword of the Spirit, which she did with a powerful effect.

By her request, Elder Robins, who lives at Ripley, was here last Saturday, and on Sunday he baptized thirteen. On that evening we formed a church and elected elders. Yesterday one of the elders, Bro. Joseph Cooper, Jr., baptized twenty more; making, in all, fifty-six precious souls, who have covenanted together to walk in the truth.

I thank God for his good providence in directing Sr. C. to this place. She is an ornament in the church of Christ. She is still with us, and probably will remain here several weeks. She was the first that ever fully preached the doctrine of the Restitution, in this part of the country. She spoke to the people last night, and the effect was, eight persons confessed the Lord. So you see the good work is going on.—May God stand by Sr. C., and give her strength and courage equal to her day, is my humble prayer.

FACE DIFFICULTIES.—When shall we learn the lesson to take courage, and in the face of difficulties to work for God? When shall we acknowledge the abiding truth, that laboring for his glory, we may confidently rely for aid on an invisible arm?

Obituary.

"Them which sleep in Jesus will God bring with him."
Died, at Wrentham, Mass., on Friday, March 11th, aged 30 years and 10 months, Susan D., wife of Dr. Jacob Blake.

Our sister was in the enjoyment of good health until a few days previous to her death. The origin of her sickness was a severe cold, which was followed by pleurisy, when the symptoms of her sickness became considerably aggravated, and complicated, causing the severest anguish of body. Her sufferings were excruciating. A few hours before death, she made a last, and solemn appeal to her loved ones.

While reclining upon her dying pillow, anticipating the moment that should terminate her sufferings, she broke forth in humble, fervent convocation to him who said, 'Call upon me in the day of trouble, and I will deliver thee.' After breathing out the pent up feelings of a wife and a mother's full heart, her prayer was doubtless heard. In a little while she gathered up her feet and closed her eyes in death.

She leaves behind her, in this land of the sick and dying, a companion, and four children, to mourn her loss, one an infant of a few days.

A discourse was delivered to a large assembly, on this mournful occasion, by the writer, from 1 Cor. xv. 51-55. My longing heart cries out, O come, Creation groans for thee; The weary pilgrim cries, O come, Bring immortality.

S. S. BRAWER.

Appointments.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

BRO. MOSES CHANDLER.

Brooklyn, Sunday, April 17— and remain several days there and in New York.

BRO. J. WILSON.

Middlebury, Ind., Sunday, May 29— where Bro. E. Miller Jr., may appoint.

BRO. J. B. COOK.

Oswego, Sunday, April 10.

BRO. M. BATCHELOR.

New Britain, Ct., Sunday, April 10— 11, 12. Winsted, (will preach if desired). Bridgeport, " 14. New York, " 17. Newark, N. J., " 19. Other arrangements may be made, as the Lord directs.

BRO. L. P. JUDSON.

Rochester, Sunday, April 10. Victor, " 11. Canandaigua, " 17. Batavia, " May 1.

BRO. J. C. BYWATER.

Oppenheim, Sunday, April 10. Herkimer, " 11. Liverpool, " 17. Port Byron, " 24.

BRO. R. V. LYON.

Square Pond, Ct., Sunday, April 10.

Conference at Waterloo.

The Lord willing, a Conference will be held at Waterloo, Seneca county, commencing Sunday, April 17, through the week, and over Sunday April 24. As we intend to occupy the Court House, a general gathering is solicited. Ministering and lay brethren, far and near, are urgently invited to attend. Come brethren, in the name of the Lord Jesus, trusting that this meeting may prove a blessing to all the saints who may attend it, and the means of salvation to perishing souls.

In behalf of the brethren—
D. REYER, T. VAN SCHICK, BENJ'N F. HANSON, JR., E. D. HANSON.

Conference at Dansville, N. Y.

The Lord willing, a Conference will be held at Dansville, Livingston county, commencing Sunday, April 3, to continue through the week and over the next Sabbath. Brethren far and near are invited to attend.

Bro. J. B. Cook and George Storrs are urgently invited to be with us. In behalf of the brethren— Wm. Brown.

BUSINESS ITEMS.

S. D. CONNER.—Your letters have been received and the Harbinger is regularly mailed to each. Hope you will receive it more regularly.

Z. CAMPBELL.—Hope you will be able to accomplish your proposed tour west.

F. T. MANSFIELD.—Your last credit is \$1.00—March 12, 1851, and pays to No. 400.

B. CARTER.—Your last credit is \$2.00—January, 1853, which pays to No. 515.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

B. B. Hoyt 511, N. M. Baker 502, J. Curren 521, W. Hutchins 517, C. Averill 457—\$1.00 each. Miss Phyllis 546, S. H. Adams 546, H. Whitlock 546, A. C. Bloomer 564, J. A. Simmons 538, A. Patterson 526—\$2.00 each. J. Nutter 474, \$1.12; J. B. Chamberlain 498, \$1.88; A. B. Fabric 489, 50 cents; H. H. Ray 494, \$1.50; B. Row 490, \$3.00.

LETTERS.—J. B. Frisbie, Z. Campbell, H. Barringer, D. Relyea, J. Thompson, Maria, H. A. Chittenden, J. C. Bywater, J. W. Goodwin, Dr. J. Thomas, J. Harbut, J. P. Mallory, J. Stevens, E. Miller Jr, J. W. Marsh, E. R. Pinney.

BOOKS SENT.—Mrs Com Conner, S. A. Simmons, D. R. Mansfield.

POST OFFICE ADDRESS.—Elder Z. Campbell's address is South Adams, Mass., instead of Adams, as recently published.

DONATIONS FOR BRO. E. R. PINNEY.
S. H. Adams ———— \$1.00
P. Gaige ———— 3.00

Delinquents.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

THE POSTMASTER at Fairhaven, Mass., says A. H. Denney does not take his paper from the office. He owes \$4 cents.

O. Morse & Co.'s Window Sash Fastener.

Efficient Agents Wanted to SELL and APPLY our Fastener, who will find the business Permanent, Safe and Profitable. Our Fastener is the most efficient and elegant one in use, as experienced Mechanics, especially House Builders and other competent judges testify. There will be no risk of loss in obtaining our Fasteners; as they are a valuable article, which will always command the price for which we sell them. Hardware Merchants and others are requested to call and examine them, or send their orders for a sample or any amount they may want.

Address, prepaid, O. MORSE & CO., ROCHESTER, MONROE COUNTY, N. Y. Manufactured in Curtis Block, Main Street, Rochester, N. Y., April 4, 1853.

(NOTE.—We know these Fasteners are all they are recommended to be; and think a fair profit may be realized by those who may engage in selling or putting them into windows. They are easily inserted, by simply boring a hole in the side of the sash, and require neither nails nor screws to hold them permanently to their place. In our judgment they are decidedly the best Window Fastener in use, of which we have a knowledge.)

The Harbinger & Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.
ROCHESTER, SATURDAY, APRIL 9, 1865.

Donations:

TO AID IN FREEDING THE HARBINGER FROM ITS
PRESENT EMBARRASSMENT, AND CONTINUING
IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited
to accomplish these objects.

Previous Donations \$154.33
S. H. Adams 2.00
P. Gage 3.00

THE HARBINGER.

Our friends who have expressed their wishes on the subject, have uniformly requested the continuation of our paper weekly at its present size. We shall endeavor to comply with their wishes, and have taken measures to obtain new type for the next volume, as our present type is too much worn to be fit for further use. We have thus decided, not, because we have received sufficient aid recently to free us from embarrassment, for we are yet in straitened circumstances—but because the Harbinger weekly at its present size is needed in the cause of truth, and in view of the approaching advent of the Lord Jesus Christ, to raise in conjunction with other faithful watchmen—its warning voice to a guilty world to repent and believe, ere that awful manifestation takes place; and because we believe that in endeavoring faithfully to discharge this solemn and responsible duty the Harbinger will be sustained by those who are already enlightened by the truth and who have their lamps trimmed and are ready to meet their Lord.

We confidently hope to receive further aid from those benevolent friends who have not yet cast in their free will offerings, to aid in this good cause. As soon as circumstances will admit, they will cheerfully and some bountifully lend us their aid. They love the cause of truth and the reward of those who 'freely give' to sustain that cause—too dearly to be remiss in their duty in this respect.—Could they make their contributions now, it would probably afford us more essential aid than at any future time, for we are in present need.

We place considerable dependence on the aid we expect to receive from new subscribers, which we hope will be added to our present list. Much has recently been done in this way to increase the usefulness of the Harbinger and also enlarge its resources, and much more can be done in this way, and we trust will be. If all the friends of the Harbinger would interest themselves in this matter, the number of its subscribers might be enlarged some hundreds by the commencement of the next volume. We trust they will see what they can do.

We confidently rely on our present patrons to pay what they owe on past accounts, and for advance pay on the next volume previous to its commencement. We seriously hope that none will be remiss in these matters—for should they do so, it will very materially embarrass our business, if not defeat our present designs relative to the publication of the Harbinger. We speak on this subject in season, that all may discharge their indebtedness when it may be due. Much is due now, and should be paid without any further delay. Let all look to this matter as honest men and women should, and our present demands will all be paid by the close of this volume of the Harbinger together with much of advance pay for the next volume.

Kind patrons, we look to you for the assistance we need to enable us to carry forward the work before us; not to a *few*, but to *all*. The very fact that your names are on our books, gives us the most sacred pledge on your part that you will respectively pay us according to promise. If you do this, with other assistance we hope to receive, by strict economy and incessant labor on our part, with the blessing of God, we shall be enabled to accomplish our present intentions relative to the publication of the Harbinger. Shall we succeed? It is for you, as God's stewards, to determine.

A FAIR OFFER.—All new subscribers who will remit on or \$2.00, shall receive the NEXT VOLUME of the Harbinger and the REMAINING NUMBERS of the PRESENT VOLUME from the time when the remittance shall be received. Nine numbers more will complete the present volume, hence the sooner you make a remittance, the greater number of papers you will receive. This, we think, is a liberal offer, and all will do well to avail themselves of it who desire to subscribe for the Harbinger. Will our friends and agents see what can be done?

THE GOSPEL.

(Continued.)

The new covenant spoken of by Paul in the eighth chapter of Hebrews will now be considered. The reader will remember that the partially blinded Jew did not understand that the covenant made at Horeb was of a limited duration, (Gal. iii. 19), but supposed that it would be unchangeable and endless—which appears to be clearly intimated in the following expression, that Paul so understood their faith: 'For if the first covenant had been faultless, then should no place have been sought for the second; for finding fault with them, he saith, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.' Heb. viii. 7, 8.

This evidence not only shows what were the mistaken opinions of the Jew, but it proves that the great purpose of God contemplates the making of a new and better covenant with his ancient people. If such are not the facts—then Paul might with propriety have asked the objecting Jew, why has God repeatedly promised, long after giving the Mosaic covenant, to make another covenant with Israel and Judah? The Jew could give no satisfactory answer. Their prophets had spoken freely and distinctly on this important matter; hence there was no excuse for the blindness of the Jew. They would not come to the light, but loved darkness—turned a deaf ear to the voice of their own prophets, and in their madness rejected and crucified the Lord of glory, of whom their prophets spoke! To prove that God had made provision for a new covenant with Israel and Judah, Paul presents the following testimony from the thirty-first chapter of the prophecy of Jeremiah.

'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for I will forgive their iniquity, and I will remember their sin no more.' Jer. xxxi. 31-34.

'For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their iniquities will I remember no more.' Heb. viii. 8-12.

Ezekiel has prophesied in harmony with Jeremiah on this everlasting covenant, and like them, he makes full and positive provision for the house of Judah and the house of Israel. They are assured of being made 'one nation,' not to be divided into two kingdoms any more at all—of dwelling in the land which God gave to Jacob—of having an 'everlasting covenant' of peace made with them; of David being their Prince forever; and of the tabernacle and sanctuary being in their midst forever more. Ezek. xxxvii. 15-28.

It is unnecessary to say more on this point, for the believing Jew and Gentile will readily admit that God has made provision for two covenants; that the first, which was made with Israel at Horeb, is abolished—and that the second, or new covenant was made by Christ at his first advent with Christians. But we candidly ask, is this theory correct? We say, no; it is fundamentally wrong—because the Old Testament prophecies and Paul's application of them justify no such conclusion, but clearly prove that instead of the promised new covenant being made with Christians, it is to be made with Israel and Judah after the Redeemer shall come to Zion at his second advent. Isa. lix. 20; Rom. xi. 26, 27.

This new and everlasting covenant is to be made with the house of Israel and house of Judah because it plainly says so: and God will fulfil his word. It cannot refer to the Christian Church—for it is nowhere in the Scriptures called 'the house of Israel and of Judah.' And we challenge the Christian world to prove the contrary.

Literal Judah and Israel are identified in this covenant: because it is said, their 'fathers' came out of 'Egypt.' Christians have no 'fathers' in that sense, much less that came out of Egypt.—This covenant, therefore, cannot refer to them; consequently it does to Judah and Israel.

Literal Judah and Israel must be meant in this new covenant, because two covenants are named; one, which the fathers 'brake,' and the new covenant. This is not true of the Christian church; for God has never made two covenants with them and their fathers. Judah and Israel, therefore must be meant.

It must be literal Israel—because the law is to be put into their hearts; whereas it is already in the hearts of Christians.

It must be literal Judah and Israel—because God promises in the covenant, 'I will be their God, and they shall be my people.' They are not his people now. This cannot be true of Christians, or of the true children of faith and holiness; for God is now their God, and they are now his people.

Literal Judah and Israel must be the objects of this new covenant—because, when it shall be fulfilled, they will know the Lord, and not teach his knowledge to each other any more. Christians do teach this knowledge to their neighbors, and each other, agreeably to the oft-repeated requirements of the Gospel; hence they are not the ones with whom the new covenant was to be made. But Judah and Israel are.

This new covenant promises to forgive the 'iniquity,' and to 'remember no more' the sins of Judah and of Israel. The true children of God are not sinners. The provision, therefore, was not made for them; consequently it must belong to Judah and Israel.

The subsequent part of Jer. xxxi. shows most conclusively that this covenant will have its fulfillment with Judah and Israel, in the world or age to come; for it is said of them that 'they shall not cease from being a nation before me [the Lord] for ever.' That the city of Jerusalem shall be 'built to the Lord;' that 'the whole valley of the dead bones . . . shall be holiness' to him; and that this city 'shall not be plucked up, nor thrown down any more forever.'

If literal Judah and Israel are not meant, but are mystically to be understood, or mean the Christian church, why did not Paul so interpret them? Echo answers, Why?

In a word, the facts in the case infallibly demonstrate that no such covenant as is promised by the prophets was made with either Christians, Israel and Judah, or any other people at the first advent of Christ. He made no covenant then. This was not the work of his first advent. Instead of making a covenant then, he confirmed the one previously made with Abraham and which is to be consummated at the second advent of Christ. 'He shall confirm the covenant with many for one week.'—Dan. ix. 27. Making and confirming a covenant are two very different things. The truth, as we understand, is this. God promised to Abraham that he would give to him and to his seed the land of Canaan. Christ's first advent confirmed this gracious promise, and gave the assurance that it would be fulfilled in due time. When Christ shall come again, raise Abraham and all the sleeping saints from the dead, and gather Israel and Judah to the land of promise, then this everlasting covenant made with, or gospel preached to Abraham, will be consummated. Or, in other words, God promised or willed the land of Canaan to Abraham and his seed. At his first advent Christ sealed or ratified this will with his blood. The blessings promised in that will were proclaimed by Christ and the apostles, which proclamation now constitutes the gospel of the kingdom. All who believe and obey this gospel are made heirs of the kingdom, and at the second advent of Christ this will and testament will be given to the rightful heirs. Hence this covenant was not made with Christians or any other people at the first advent of Christ. Well, if it was not made then, the inquiry naturally arises—when will it be made? When the 'Redeemer shall come to Zion,' as we have already shown in this article. In harmony with this conclusion we add the following evidence:

Paul places the event in the future, as he does all

the exceeding precious blessings promised in this epistle. The restitution, the rest, the Melchizedek priesthood, the heavenly country and city, the kingdom, and the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the entire epistle to the Hebrews that the new covenant was made at the first advent of Christ. If it had been made then, Paul's arguments would have clearly been directed to that point, in a manner that none could have mistaken his object. But the reverse is distinctly seen to have been his object in all his mighty argument in this book. Had he told the understanding Hebrews to whom his epistle was addressed, that their prophecies relating to the everlasting covenant, were fulfilled at the first advent of Christ, undeniable facts would have been presented by them in contradiction to the assertion. The Jew could have justly said, the prophecies distinctly announce that this covenant is to be made with Israel and Judah. Israel (the ten tribes) are yet scattered; hence the covenant has not been made with them; and therefore not made at all. They could have added Christ with much propriety and force, instead of making a new and everlasting covenant with Judah, predicted the destruction of their city, their slaughter and dispersion in bondage and affliction until the long times of Gentile oppression should end. Luke xxi. 24. Moreover, when this covenant shall be made, the two houses, Israel and Judah will be gathered to their own land, be united in one house, or one kingdom, no more to be divided. Ezek. xxxvii.

These things did not occur at the first advent—therefore the Jew might have justly concluded that the new covenant was not made by Jesus of Nazareth at his first advent. And for the same weighty considerations we confidently affirm that it is not yet made. Therefore it will be made or consummated at the second coming of Christ, at the commencement of the age to come.

The apostles were 'able ministers' of this covenant or testament; (2 Cor. iii. 6); that is, they proclaimed it to Jew and Greek in a clear and forcible manner. Or, in other words, they correctly understood and taught with great power the glorious purpose of God relative to the redemption of a fallen world; or they were wise and successful preachers of the gospel of the kingdom. The proclamation of this same gospel or covenant has ever been the joyful theme of all 'able ministers of the New Testament' of every age and clime.—The same good tidings have also been preached by God, Christ and angels. Abel, Enoch, Abraham, patriarchs, prophets, apostles and saints of all ages have believed and rejoiced in hope of the realization in the world to come, of the blessings promised in this gospel of the kingdom or everlasting covenant. O how precious is this gospel! and especially now in these last days of fable, is it, if possible, doubly dear to the understanding and believing soul, for he does not, as did Abraham, have to look for the end of his faith, 'as far off,' but he knows that it is right at hand. He has the fullest assurance that the day which Abraham rejoiced to see by faith, or in vision, will soon open with all its glories, when he and all the heirs of promise who now sleep in death, will arise from their dusty beds, to live and reign with Christ a thousand years; on this earth. (Rev. xx. v.); and on the new earth forever and ever. Amen.

(To be Continued.)

WE are requested to state that Elder Storrs' visit to Indiana is deferred for a few weeks. Due notice will be given in our paper when the time is definitely fixed.

WE are requested to notify Bro. Bouk and friends in Canada West, that in compliance with request, Bro. W. Sheldon will visit that section of the Province at an early day.

THE MYSTERY SOLVED.—We have just received a full supply of this work on the Spirit Raping delusion. It may be had at this office, or of J. C. Bywater, Auburn, N. Y. Price 15 cents per single copy; \$10.00 per hundred.

Bro. HENRY GRAW, Philadelphia, Pa., wishes to know the address of William P. Green.

ANCIENT AND MODERN CITIES.—The area of the ancient city of Babylon was 225 square miles, and that of Nineveh 216 square miles, while that of London including its environs is but 114 square miles.

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

It has been decided by the Church in this city to hold a Conference, commencing Thursday evening June 2, and hold over the ensuing Sabbath. In behalf of the Church we give a cordial and general invitation to ministers and brethren in all parts of our widely-extended country and Canada to attend. They will be freely entertained by their brethren and friends here, but we cannot promise to meet the traveling expenses of brethren as we usually have done on similar occasions, and would again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to enable their worthy ministers to attend this Conference. They should not be deprived of the privilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this matter?

The conferences which we have enjoyed in this city for a few years past, have been very harmonious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let there be a general attendance, and may the counsel of God guide all the acts of the meeting.

Dr. John Thomas, editor of *The Herald of the Kingdom* and *Age to Come* is expected to commence a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this engagement, the time for holding our Conference was selected, presuming that such an arrangement would be both agreeable and beneficial to Dr. Thomas and those from abroad who may desire to hear him.

A SERMON.

(Continued.)

'And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low above him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.'—Ezek. xxi. 25-27.

II. The prophet declares that the kingdom of Israel, should be no more until its rightful heir should come.

1. Who is this rightful heir? I answer—Jesus! But, says the objector, I demand the testimony!—Well, sir, it shall be forthcoming. Please listen to it. 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government there shall be no end, [during the thousand years.] upon the throne of David, and upon his [DAVID'S] kingdom, to order it, [DAVID'S] kingdom, and to establish it [DAVID'S] kingdom with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this.' No condition here! Therefore, according to your own views of this Scripture, Christ must have the kingdom of David; which was composed of the twelve tribes of Israel. Amen.

Acts ii. 29-31. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne; He, seeing this before, spake of the resurrection of CHRIST, that his [Christ's] soul was not left in hell, [grave,] neither his flesh did see corruption.' Here we have the testimony of David and Peter, that Christ is heir to the kingdom of Israel.

Again: Gabriel testifies, (Luke i. 30-33), 'Fear not, Mary; for thou hast found favor with God.—And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS.—He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.'

Now Jacob had twelve sons, the head of the twelve tribes of Israel. Consequently, the remnant of the twelve tribes who are alive at the coming of Christ, will constitute the house of Jacob, over whom Christ and the immortal saints are destined to reign, according to the eternal purpose of God! Amen. Therefore, he must, of course, be heir to the kingdom of Israel. And as he did not come into possession of it at his first advent, nei-

ther could he, according to the testimony of David, Peter and Isaiah, until he had been raised from the grave to immortality, and be seated upon his Father's throne, at his right hand, for a given period of time. Therefore, the coming spoken of in our text, must be his second coming. Then the Father will give it to him; and he will sit at his right hand, as the great Restorer, to gather them from 'the four corners of the earth,' whither they be scattered: and bring them into the land which God promised to give unto their fathers, even 'upon the mountains of Israel; and one King shall reign over them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.'

III. I shall now adduce some testimony, which goes to show that the kingdom of Israel will be restored.

1. You will allow me to remark, that inferential testimony is allowed in all courts of justice, when it does not militate against positive testimony.—Levit. xxvi. We learn that after they were recognized as the subjects of the kingdom of God, he marked out the course that he wished to have them pursue, informing them that if they were only obedient to his laws, then he would set his tabernacle among them, and his soul should not abhor them. And he would walk among them, and be their God; and they should be his people. But if they would not hearken unto him, and do all his commandments, then he would punish them seven times for their sins. Now, it must be obvious to every unbiased mind, that the inference is, that when this period of time expires, God will withdraw his chastening rod, and they as a people will be restored to their own land.

The testimony of the desponding ones, while on their way to Emmaus, after the resurrection of Jesus, is in place. 'We trusted that it had been he which should have redeemed ISRAEL.' And why did they expect the kingdom of Israel to be restored, which was then in a broken state? Answer. Because their faith took hold of those prophecies, which spoke of its restitution. And Jesus gave them to understand, that they were correct in their faith, but wrong in the time when it was to be realized. (Luke xxiv.)

Again: The testimony of Simeon is to the point. Luke ii. 28-35. And he 'took him [Jesus] up in his arms, and blessed God, and said, . . . A light to lighten the Gentiles, and the glory of thy people Israel. . . . Behold the child [Jesus] is set for the fall and rising again of many in Israel.' The apostle Paul informs us what this falls is, (Rom. xi.) and how it was brought about. 'Because of unbelief, [rejecting Christ as the Messiah,] they [Israel] were broken off' from Christ. Consequently, their rising cannot be a resurrection from the grave, but the restoring of them to his favor, and to their own land, as a nation, after he shall come the second time.

The testimony of Jesus concurs with Paul's.—Matt. xxiii. 37-39. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.' We learn from this testimony, that the Jews have been broken off, and their land or house, made desolate, in consequence of their refusing to come to Christ. But they are not always to remain in this state.—'For I [Jesus] say unto you, [Jews,] ye [Jews as a nation] shall not see me henceforth, till ye [Jews] shall say, Blessed is he that cometh in the name of the Lord.' Here we have immutable testimony coming directly from him who is heir to David's kingdom, that the Jews, as a nation, will, at his second advent, exclaim, with hearts overflowing with gratitude, 'Blessed is he [Jesus] that cometh in the name of the Lord'—the Father. Amen.

Again: Matt. xix. 28. 'And Jesus said unto them, [apostles,] Verily, I say unto you, That ye which have followed me, in the regeneration [restitution] when the Son of man shall sit in the throne of his glory, [the throne of David,] ye [the apostles] also shall sit upon twelve thrones, judging [ruling] THE TWELVE TRIBES OF ISRAEL.' And this testimony is in perfect keeping with the faith of the disciples, who had sat under the ministry of our Lord forty days after his resurrection. (Acts i. 6-8.) 'When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again THE KINGDOM TO ISRAEL?'

Now, it must be obvious to all who have any confidence in the word of God, that the answer which Jesus gave to their question, went to confirm them that they were right in looking for its

restoration. 'And he said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth' [Roman kingdom]. And on the day of Pentecost, we find Peter, who had been selected by the great Head of the church to present the Christian institution to the Jew and Gentile, standing up and testifying positively, (after he had received power to be a witness, that Christ was the rightful heir to the throne and kingdom of David, and in due time he would return to this earth, and that the kingdom would be restored.

We will next call your attention to the testimony of James, (Acts xv. 13-17), which he offered at the conference held in Jerusalem. Please listen to it. 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this [after he has taken out of the Gentiles a people for his name] I [Christ] will return, (second coming,) and will build again the tabernacle (palace) of David, which is fallen down; and I [Christ] will build again the ruins thereof; and I will set it up: That the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, SAITH THE LORD, who doeth all these things.' Now as the palace of David, is literally fallen down, it must be literally built up, or the purpose of God will fail! James, in order to make this position good, refers to the prophets, (plural,) yet he quotes only one of them. Amos ix. 11-15. 'In that day [when the great battle is fought, see verse 10] will I raise up the tabernacle (palace) of David that is fallen, and close (mar. hedge or wall) up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and all the heathen, which are called by my name, saith the Lord that doeth this.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that sowed seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I [no condition] will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord!

The apostle Paul was among those who bore testimony to the gathering of Israel, when Christ, the great Restorer, should come out of Zion. (From chap. 9, 10, and 11.) 'For I would not, BROTHERS, (Query: Who are the brethren?) that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to ISRAEL, (not Christians,) until the fulness of the Gentiles be come in. And so ALL ISRAEL, (the same Israel that blindness is happened to) shall be saved; as it is written, (Ps. xiv. 7,) O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. There shall come out of Zion [Zion] the Deliverer, (Jesus,) and shall turn away ungodliness from Jacob (the twelve tribes): For this is my covenant unto them, (twelve tribes) when I shall take away their sins. [As concerning the gospel, they [Israel] are enemies, (therefore, they cannot be, what the spiritualists call spiritual Israel) for your (the believers') sakes; but as touching the election, they (the twelve tribes) are the beloved for the father's sakes.' There are a few things brought to view in this testimony of Paul, that I wish to fasten upon your mind as with the point of a diamond.

1. The apostle brings to view two distinct classes of the human family. One he designates by the term brethren: because they had believed and obeyed the gospel. The other class he calls ISRAEL, in opposition to the brethren. Therefore, they cannot be those who have believed the gospel, as some have assumed.

2. The apostle takes the strong position, 'that blindness in part is happened to ISRAEL,' until a specific work shall be accomplished!

3. That after this work is completed, Jesus, the great Restorer, will come out of Mount Zion, and turn away ungodliness from Jacob, (or Israel,) by making 'a new covenant' with them; that is, with the 'house of Judah and with the house of Israel.' Thus we have an immutable argument presented by the apostle Paul, in favor of the conversion and gathering of Israel to the land of Palestine, at the second advent of Christ!! Amen.

We will now turn our attention for a few moments to this 'covenant,' for the sake of eliciting more light on this all important subject, viz., the gathering and conversion of Israel.

'Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beasts. And it shall come to pass, (after those days of dispersion,) that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so (in like manner) WILL I WATCH OVER THEM, TO BUILD, AND TO PLANT, SAITH THE LORD. . . . Behold, the days come, saith the Lord, that I will make a new covenant with the house of ISRAEL, and with the house of JUDAH: Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord): But this shall be the covenant that I will make with the house of Israel; (the same nation that he had watched over to pluck up,) after those days, (of dispersion,) saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.'—Jer. xxxi. 27-34.

Now, it is evident to every intelligent mind, that this prophecy has not been fulfilled: neither could it have been fulfilled at the first advent of Christ, from the fact that the ten tribes were dispersed among the heathen, and had been for a period of about 721 years. And as they have not been gathered, consequently, this new covenant has not been made with them.

2. This witness testifies that it is to be made with them, after the days of their oppression are ended.

3. That it is to be made with the house of Israel, and with the house of Judah: and when made, they will all know the Lord, from the least of them unto the greatest of them, saith the Lord. Therefore, we must look for its fulfillment, with Jeremiah and Paul, subsequent to the second advent of Christ!

Again: Jer. xxxi. 35-37. 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waters thereof roar; The Lord of hosts is his name: If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.—Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.'

Now, reader, if you can blot out the sun, moon and stars; yes, measure heaven above, and search out the foundations of the earth, THEN, you may defeat the eternal purpose of God, relative to the conversion and gathering of Israel and Judah, subsequent to the second advent of Christ.

I will now call your attention to Ezek. xxxvii. 15-28. 'The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions: And join them one to another into one stick; and they shall be one in mine hand.—And when the children of thy people shall speak unto thee, saying, Will thou show us what thou meanest by these? Say unto them, THUS SAITH THE LORD GOD: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks wherewith thou wastest shall be in thine hand before their eyes. And say unto them, THUS SAITH THE LORD GOD: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them ONE NATION in the land upon the MOUNTAINS OF ISRAEL; and one king shall be king to them all: And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned,

Poetry.

The Doomed Man.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God hath set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below,
Like Eden may have bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O! where is this mysterious bourn,
By which our path is crossed;
Beyond which God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The evils of despair?

An answer from the skies is sent:
'Ye that from God depart;
While it is called to-day, repent,
And harden not your heart.'

To the Saints.

BY A. N. SEYMOUR.

DOUBTLESS my beloved brethren and sisters, we are near the fulfillment of the last prophecies of the Old and New Testaments. The evidence that the coming of the Lord is near is thickening on every hand. With great and unmistakable power the students of prophecy, who have carefully, prayerfully, and studiously examined their fulfillment, in the political, ecclesiastical, scientific and religious world, are prepared to stand out, upon the firm basis of God's revealed truth, and confidently affirm, by the authority of prophets, apostles, and Jesus Christ, that the time has almost expired when the glorious proclamation will be borne, by the great voices of heaven, to the four winds, saying, the kingdoms of this world, are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. Consequently the nations will be angry, God's wrath will then have come, and the time of the dead that they should be judged, and also the time when all the true followers of Christ will receive their rich, immortal, incorruptible and eternal weight of recompense. O my blessed Lord and Master, grant that a poor unworthy worm of the dust like me, may be exalted to participate with all the spotless ones in that invaluable reward!

Should we trace through again and again, the consecutive chains of prophecy given by Daniel, Christ, and John, we should be led to the solemn and unavoidable conviction, that king Jesus is on the point of taking his stand on Mount Zion in Jerusalem. O is this true? Yes, decidedly so, for God hath sworn with an oath, that his zeal shall perform this. O then ye doubting, desponding, sinking souls, arouse at once from your fears and lay hold of the hope set before you! These are the last moments of time. The cup of iniquity is now running over, and the last sand of this age will soon have left its urn. Will you then, O dare you! live one moment, thoughtless, and careless in regard to the salvation of your perishing souls? Seeing that you look for such things, be diligent that you may be found of him in peace, without spot and blameless. The last day scoffers fill the world and church, saying, 'Where is the promise of his coming? all things continue as they were from the beginning.' All these are now seen, the prophecy is being fulfilled when many were to run to and fro and

knowledge be increased, when many were to be purified, made white and tried, when the wicked were to do wickedly and none of the wicked would understand, but the wise would understand. When ye see *all these things* know that he is near, *even at the door*.

O my dear brethren and sisters, with whom my affections are strongly united, do not suffer your minds to waver or doubt one single moment, while such an array of unmistakeable evidence is before your minds, the direct tendency of which is to render consolation and cause you to rejoice in prospect of a speedy and everlasting deliverance! While waiting for the consummation of our hope, let patience have her perfect work. Be found always contending earnestly for the faith once delivered to the saints, in the spirit and meekness of Christ.—Always be ready to give a Bible reason of the hope you cherish, and never, no never! live out of harmony with the sacred principles of the gospel of Christ which you profess; for faith without works is *dead*, (destitute of life), being alone. And now my beloved, wherever you are, or under whatever circumstances you exist, I solemnly pray you in Christ's stead, be ye reconciled; fully consecrated to God, 'reckon yourselves *dead* indeed unto sin, but alive unto God through Jesus Christ.' Live daily and hourly, enjoying an access to the throne of grace, live where perfect grace casteth out *all fear*. Live where faith, unwavering faith embraces the blessed promises of the gospel given to us, by the Holy Spirit, which is an earnest or foretaste of future glory, and is that also by which the children of God are *sealed* and made heirs of God and joint heirs with Jesus Christ, to an incorruptible and unfading reward in the kingdom of God. The influence that leads you to purity of thought, to holy conversation about heaven and the coming glory, to walk circumspectly before God and the world, that leads to patience, watchfulness, prayer, exhortation touching the near coming of Christ, and faithfulness in all things,—cherish with all your hearts, for it is of God. But any spirit or influence antagonistic to this, turn from it, for it is a seducing enemy seeking your destruction.

There are no indications to them that the great battle of God Almighty is near! They see no signs, and say we have always had wars, &c. If there were to be no evidence gathered from these indications, why, I ask, did Jesus say, there shall be signs in the sun, moon, and stars, and upon earth distress of nations, with perplexity, men's hearts failing them for fear, while looking after those things which are coming upon the earth, in close connection with his advent, and then tells his disciples to watch and know that the kingdom is nigh at hand? *Will they answer?* What means Paul's prophecy concerning the peace and safety proclamation, seducing spirits, speaking lies in hypocrisy, and the heaps of teachers turning away the ears of the people from the truth unto fables, with other debasing influences which were to be witnessed in the last days? The tarrying, slumbering, and sleeping period has fallen upon us, with an overwhelming amount of unbelief pertaining to Christ's coming, and the word of God.

The enormous crying sins of the days of Noah and Lot are realized, and their corrupting influence is felt throughout our land and world, fulfilling the Savior's words, 'Because iniquity shall abound, the love of many shall wax cold.' They are eating and drinking, marrying and giving in marriage, planting, building, sowing, and paying little or no attention to the solemn message which is being proclaimed among the nations, that the judgment is near. John's three unclean spirits like frogs are going forth to the kings of the earth, and of the whole world, for the purpose of marshaling their armies for the great battle of God, in which the King of Mount Zion will become victorious. Naham's flaming chariots which were to rage in the streets and jostle one against another in the broad way, and run like the lightning in the day of God's preparation.

The Tale Bearer's Confession.

BY A MINISTER.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a *vile* way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage.—Reports which tend to mischief are like snowballs, the father they roll the more they gather. The offender was in his turn offended: he spake also with *asperity*; said 'he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting,' &c., &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave: nay, I would not be his servant: I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so; I should have gone to him in the first instance, and talked to him, not of him. I soon found I was wrong, but the difficulty was now to get right.—Observe, not to know what was right, but to bring myself to do what was. You must know, when I first set out in my present mode of life, my gracious Maker provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions.—He advised me to retire with him awhile. I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it; with trembling dread I retired. 'Come,' said my mentor, 'sit down.'

I replied, 'He certainly was wrong.' 'Stop,' said my mentor, 'it is you I have to deal with—you have done wrong, who by precept and example ought to lead in the way of peace.'

'But I ought to exhort, and reprove, and rebuke.'

'Stop, sir,' said my mentor, 'and call to mind that the snuffers on the altar should be pure gold. Reproofs and rebukes come with a very ill grace from an offender!'

'An offender!'

'Yes, an offender; and of the very worst cast; an offence in you, and of this nature, is peculiarly offensive.'

'Suppose any of your hearers in like circumstances, what advice would you give them?—Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have advised your hearers, thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master's cause, and, perhaps, made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parent, each of whom, having a regard for both, can say nothing, but must suffer in silence. O, you have done very wrong.'

The tears gushed in my eyes, I thought of praying. 'No,' said my mentor, 'not yet; you should first do right. Go, and acknowledge your fault.'

'I cannot.'

'You must, indeed you must.'

'But he will treat me roughly.'

'You deserve it, you must bear it: you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgive-

ness and reconciliation from him, you may apply to your offended Master; and peradventure, you may find forgiveness and reconciliation from him.'

I went out with an aching heart, experiencing the full force of the truth as I went along. 'The way of the transgressor is hard.' I arrived at his dwelling; I entered his doors; but O! with what different sensations, when unconscious of offence! O! how painful is a guilty conscience! I found him reading: he did not lift up his head, he did not speak; I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice, 'You are justified, sir, in your conduct on this occasion; I deserve it all; and all this, yea, more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, by acknowledging my error; I have done wrong sir, in taking up a report of you, or saying anything about you to any one but yourself, I beseech you forgive me,—and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, 'Neither do I condemn thee; go and sin no more.'—*London Evangelical Magazine*.

FATAL EFFECTS OF THE SPIRIT MEDIUMS.—We are credibly informed that Mrs. Rich, of Kirkland, was taken suddenly in what appeared to be a fit, about four o'clock on Monday morning, Feb. 18th. Her family supposed her to be in a mesmeric trance, and consulted a couple of the spirit mediums to ascertain what was the matter. The mediums wrote that she was in a mesmeric state, and would not come out until two weeks from that day. Her friends refused to administer any medicine, or allow any others to do so, supposing, as they did, that she was in a trance. At one time she recovered enough to tell her attendants if she did not have some medicine that she should die, and then became unconscious. She lived along in this manner until Saturday morning, when she died. She lived nearly a week in an unconscious state, but but most of the time they could see that she breathed; and probably if her friends had not been misled by the spirit mediums, and had administered medicine to her, she now would have been entirely recovered. It appears to us that any reasonable person would now be satisfied that the communications through the mediums, in this instance at least, was false; but we are informed that her friends are now endeavoring to keep the corpse until the expiration of the two weeks, supposing that her spirit has left her body, which will return at the appointed time.—Such instances of ignorant superstition as the above, in the nineteenth century, are a disgrace and a reproach upon the community.

NEVER lose any time. I do not think that lost which is spent in innocent amusement or recreation some time every day; but always be in the habit of being employed.

RELIGION is the only principle upon which men can build the tower of hope for intrinsic happiness in this world, and for the world to come. It is the only one that unites those energies that triumph over the darkness of death and gloomy discouragements of the lonely grave,—that pours a soothing influence upon the heart, when the potent energies of intellect fail before the tempests that sweep onward in the path of life and threaten to obliterate every hope.

Riches profit not in the day of wrath.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Poetry.

The Crucifixion.

BY JAMES MONTGOMERY.

I asked the heavens, 'What foe to God hath done
This unexpected deed?' The heavens exclaim,
'Twas man, and we in horror snatched the sun
From such a spectacle of guilt and shame.'
I asked the sea: the sea in fury boiled,
And answered with its voice of storms, "'Twas man:
My waves in panic at his crime recoiled,
Disclosed the abyss, and from the center ran.'
I asked the earth: the earth replied aghast,
'Twas man: and such strange pangs my bosom rent,
That still I groan and shudder at the past.'
To man, gay, smiling, thoughtless man, I went,
And asked him next: he turned a scornful eye,
Shook his proud head, and deigned me no reply.

Original.

Appearing of the Lord.

BY F. WRIGHT.

Soon, soon, will the Lord in his glory appear!
And lay the proud hopes of the earth in the dust;
With sweet consolation, the sorrowing cheer,
And lift up the hearts that his faithfulness trust!
The trumpet shall sound, and the sleepers shall wake,
The empire of death shall come to an end;
The doom of destruction, the wicked partake—
The righteous to life everlasting ascend!

The kingdoms of earth, with their glory and might,
Depart like the chaff the wind carries away;
A rod out of Jesse their scepter shall smite,
And dash them to pieces, like vessels of clay.
Then, then, shall come back the dominion and glory,
That first in the garden to Adam was given;
And earth renovated shall sing the best story—
Salvation to mortals, through Christ son of heaven!

Spencerville, C. W.

Sheol.

SHEOL is the only word that is translated *hell* in the Old Testament, and as we shall see, it always means the state of death; the grave, and corruption; and never can mean a place of conscious torment. The learned George Campbell observes, that the word *sheol* in the Old Testament means no more than *kever*, the *grave*, or *sepulcher*, excepting that it has a more general sense. *Kever*, we have seen, is never translated *hell*.

To show more conspicuously the glaring absurdity of considering the Hebrew *sheol*, as a *burning hell* for the torment of the wicked, we adduce *sheol* as being the name of the first king of Israel. In later times this name has been differently pointed, thereby making a little difference in the sound of the letters, without altering in the least degree their meaning, and is written *Saul*. See the meaning of *Saul* in Cruden's Concordance, p. 716. This caps the climax. It will be recollected that the chief apostle of the Gentiles, being a Hebrew of the Hebrews, was named *Saul*. But how would it shock a christian congregation to hear a child at baptism named *Hell*? Yet when Hebrew children were brought before the Lord, at circumcision, many of their names were called *Sheol*, or *Saul*!—And as the Hebrews considered this an appropriate name in the days of the apostles, it is impossible to believe that they ever associated with it the idea of the comparatively modern invented and 'orthodox' *HELL*!

Where the word *hell* is found in the common version, *grave* is often found in the margin, and the reverse; showing that the translators regarded either of these two words as a suitable representative for the word *sheol*; yet have they availed themselves of every opportunity to insert the word *hell*, where it would favor the popular tradition. We give a few instances where the margin and the text differ. Ps. lv. 15, 'Let

death seize upon them, and let them go down quickly into [*sheol*] hell.' Margin, the *grave*. The meaning of both clauses is similar: Let them die. That his enemies should be horribly tormented for ever, was a more suitable desire for Moloch than for David. Ps. lxxvii. 13: 'Thou hast delivered my soul from the lowest [*sheol*] hell.' Margin, *grave*. Assemblies of violent men had sought after the soul of David, the life and being of David; but God had delivered his soul, himself, from the 'lowest *sheol*,' from the most terrible and cruel death. Jonah i. 2, 'Out of the belly of (*sheol*) hell cried I, and thou heardest my voice.' Margin, *grave*.—*Sheol* here, a figure of death. Isa. xiv. 9, '[*Sheol*] Hell from beneath is moved for thee to meet thee at thy coming.' Margin, *grave*. Verse 11, 'Thy pomp is brought down to the [*sheol*] *grave*.' Verse 15, 'Yet thou shalt be brought down to [*sheol*] hell, to the sides of the [*bour*] pit.' Verse 18, 'All the kings of the nations, even all of them, lie in glory, every one in his own house' [or separate sepulcher.] Verse 10, 'But thou art cast out of thy [*kever*] *grave*, like an abominable branch, and as the raiment of those that are slain, thrust through with the sword, and go down to the stones of the [*bour*] pit, as a carcass trodden under feet. Thou shalt not be joined with them in [*kevoroh*, allied to *kever*] burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.' If 'going into *sheol*' and 'going into the grave' are identical and synonymous expressions in verses 11 and 15, and are made to agree with *house* or *sepulcher*, and *kever*, and *bour* the *grave*, and *pit*, v. 18 and 19, then certainly *sheol* in v. 11 means the same, and all imply a *state of death*. And going into *sheol*, and going into a grave cut out of the sides of the pit, equally expresses only a *state of death*.—Mark particularly the reading of v. 11, 'Thy pomp is brought down to *sheol*, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.' But this *sheol* was in 'the sides of the pit.' In Ezek. xxxii. 23, *kever*, the *grave*, is likewise in the 'sides of the pit.' Whose [*kevoreem*, plural of *kever*,] *graves*, are set 'in the sides of the [*bour*] pit.' From this we likewise prove, that *kever*, the *grave*, and *pit*, and *prison*, all imply the same thing, and that *sheol*, *hell*, if you please, implies no more, only as being a more general expression.

In nearly all the thirty-three places where *sheol* is rendered *grave* and *pit*, it would be extremely absurd to call *sheol*, *hell*. Nevertheless we will call *sheol*, *hell*—the very orthodox 'hell where the wicked are tormented for ever'—seeing ye will have it so, just for a little while, only that you may the better perceive its absurdity. Gen. xxxvii. 35, Jacob said, 'For I will go down into [*sheol*] hell, unto my son mourning.' Jacob supposed that Joseph was torn to pieces, yet in *sheol*. Did Jacob believe that his son Joseph was in *hell*, and that he would soon follow? Remember we are justified in calling *sheol*, *hell*, here, if the translators are in thirty-one other places. Gen. xlii. 28, Jacob again said, 'Then shall ye bring down my grey hairs with sorrow to [*sheol*] hell.' The same words occur in chap. xlv. 29, 31. Did the sons of Jacob think that they would bring their father with his grey hairs to *hell* to meet there his son Joseph? 1 Kings ii. 6, 9, 'Let not his hoar head go down to [*sheol*] hell in peace. . . But his hoar head bring thou down to [*sheol*] hell with blood.' David gave

these directions to Solomon concerning Joab and Shemei: Did David believe that the hoar heads of these two would go in 'peace' into a *hell* of torments, if not slain by violence? He says not a word where their 'immortal ghosts' were to go. Ps. lxxxviii. 3, the Psalmist said, 'My soul is full of troubles; and my life draweth nigh unto [*sheol*] hell.' Ps. lxxxix. 48, 'What man is he that liveth and shall not see death?—Shall he deliver his soul from the hand of [*sheol*] hell?' If you insist that *sheol* means *hell*, then no man can save his soul from *hell*. Ecc. ix. 10, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *hell* [*sheol* whither] thou goest.' If *sheol* means *hell*, then all go to *hell*; but there is no knowledge there, so the damned 'know not any thing'; and of course, know no suffering; and so the *hell* of the Bible is not the *theological hell*. Isa. xxxviii. 10, 'I shall go to the gates of [be under the power of] *hell* [*sheol*]. I am deprived of the residue of my years.' Well might the pious Hezekiah have prayed that he might not die, if he thought he would go to a *hell* of torments; but no, he thought it would terminate his years, his existence, till the resurrection. Ps. xxxii. 3, 'O Lord, thou hast brought up my soul from *hell* [*sheol*].—Hosea xiii. 14, 'I will ransom them from the power of *hell*, [*sheol*]; I will redeem them from death: O death, I will be thy plagues; O *hell*, [*sheol*,] I will be thy destruction.' But if God destroys *hell*, the damned must either escape or be destroyed with it. But then, how can the endless misery doctrine be established? Ps. xlix. 12, 'Nevertheless man being in honor abideth not: he is like the beasts that perish.'—Verse 14, 'Like sheep they are laid in *hell* [*sheol*]; death shall feed on them; and the upright shall have dominion over them in the morning [of the resurrection,] and their beauty shall consume in *hell*, [*sheol*,] from their dwelling. But God will redeem my soul from the power of *hell*, [*sheol*]: for he shall receive me.' The Psalmist, and the wicked, and the sheep, go together to *hell* [*sheol*]: but God will ultimately redeem the Psalmist therefrom. But what have sheep done, that they, poor things, should be tormented for ever? But suppose *sheol* should mean the state of death, of unconsciousness and corruption, then how natural and easy to comprehend the meaning of all these quotations.—Ps. vi. 4, 'Return, O Lord, deliver my soul: O save me for thy mercies' sake. For in death, there is no remembrance of thee: in *hell* [*sheol*] who shall give thee thanks?' Here *death* and *sheol* are made interchangeable and synonymous, and constitute a state in which there is no memory nor giving of thanks. Now, if *sheol* means *hell* in thirty-one other places, then *sheol* means *hell* here, for it cannot bear the opposite meaning of a place of conscious torment for the wicked; a place of conscious enjoyment for the righteous; and likewise an opposite meaning of a place, the grave, where the dead, corrupt in unconscious silence! Who will believe such absurdities? As the translators, biassed by their pagan traditions, believed in the immortality, and in the separate conscious existence of the soul, so they must necessarily provide a place for their reception: hence the fables that the wicked dead are now tormented in *hell*, and the righteous dead are now in a state of glorification in heaven, or paradise, or somewhere else. It

is a pity they could not find a more accommodating word that could be more effectually twisted into accordance with their traditions, than this same word *sheol*!—*Bible Examiner*.

Jesus the Life.

In reading the New Testament every one must notice how frequently the words 'life,' 'live,' 'live for ever,' 'eternal life,' 'everlasting life,' occur. So common are they that one can hardly open a page at random without meeting them. Jesus himself said more than once, 'I am the life'; and 'eternal life' is invariably connected with a cordial reception of him as the Savior, and a full submission to his will. Language which is found so often on the lips of Jesus, and in the pages of his apostolic servants, must be important, we would say, unutterably momentous. Without a clear notion of its import much of the Book will remain in comparative obscurity, and a great personal loss be sustained by every reader and disciple of Christianity. Let us try to get at the meaning of these words.

As a safe guide let us follow the direction of Hooker, in our interpretations on this and all occasions:—"Hold it," he says, "for a most infallible rule, in exposition of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as Alchymes does, or would do, the substance of metals, makes of any thing what it lists, and in the end brings all truth to nothing."

What then is the literal meaning of 'Life'? The Greek noun rendered life in such expressions as 'I am the life,' 'everlasting life,' and the like, is *zoë*, of which the primary sense is 'physical life and existence, as opposed to death and non-existence.' All admit it is so used in verses like these: 'He giveth to all life (*zoen*), and breath and all things.' Acts xvii. 25; and 'If in this life (*zoë*) only we have hope in Christ,' &c. 1 Cor. xv. 19. Every person understands such phrases as these so well—"the man is alive yet," "save my life," "he lost his life there," that no explanation can make the import of 'life' when so used, any clearer. Life has its universally known signs; so has death, its opposite. Now, when the blessed Jesus is called the 'Life,' and the giver of 'everlasting life,' it is very common to understand these terms as signifying not life literally, but a kind of it, that is, happiness, and happiness to run on without a close. In other words, the literal idea of life is excluded, and the secondary, or figurative one, of happiness preferred. Thus a very great change is effected on the representation of the Book, for if the Savior wishes to be understood as the life, that is, as the author of life, in its primary sense of conscious existence, and if he intended us by 'eternal life' to receive the meaning of unending conscious being, we certainly lessen the force of his words greatly, when we regard him only as a bestower of eternal blessedness.

Following that most excellent rule afforded us by the distinguished writer named above, we proceed to ask if 'a literal construction will stand?' That is, in the case before us, must we set aside the literal for the figurative? Must we reject the simple idea of *being* as the gift of Jesus to his followers? We verily believe the

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literal will stand, for this reason, that unless we get life, and everlasting life, from Jesus, in its primary sense, then we must ultimately enter on a condition of eternal non-existence. Had men been naturally immortal, then having in themselves life, or being heirs of ceaseless existence, they could in no way require a Savior to come and yield them what they had already. But in Scripture where we are pronounced immortal! The Book uses language of a thoroughly opposite character, as when it speaks of us as 'mortal,' and 'corruptible'; as when it declares 'all flesh is grass, and all the glory of man as the flower of grass'; and to add no more, when it exhorts us to 'seek for immortality.' Rom. ii. 7.

Were we possessed of inherent immortality—a life that would go on unwinding and unwinding for ever, we might need to seek for immortal or eternal happiness, but not immortality itself. In consequence of assuming that men are to live for ever, as surely as God himself, no wonder that the gospel 'life' has been set aside in its primary import, and happiness, ceaseless happiness alone been held forth as the great blessing to be obtained through the interposition of the Son of God. The whole mistake, and a melancholy one it has been, has proceeded from the assumption just mentioned, and in what that originated we stop not at present to consider. For the honor of the Lord Jesus, for the consistency of his teaching, for the unspeakable delight of his people, for the enlightenment of poor sinners, let us no longer assume that men are immortal beings.

On the withdrawal of this assumption a great erection of misapprehension, and not a little superstition, perishes; the gift of God beams forth in richest glory, and the universe is bathed in a mellow light. Jesus imparts life, and endless life, to his friends; happiness, no doubt, he gives also, but being—immortal, incorruptible being—through a resurrection from among the dead, is the grand product of his philanthropy and power. His mission among men had a view to the future especially. It was among the dying and the dead that he proclaimed, 'I am the life'; 'he that believeth on me though he were dead, though he must die, yet shall he live,' and 'live for ever.' In a world of immortals he might have given the announcement, 'I am the blessedness'; among men who had no life in themselves, whose breath was in their nostrils, who were hastening to the grave, he was required as the LIFE-GIVER—one who would resurrect the inmates of the sepulcher, and cause his saints to inherit an angel-like and deathless state of being. Let us then disclose him as the Life of men; and assure the Christless that eternity instead of being their home will be their grave! 'As even Moses lifted up the serpent in the wilderness. even so was the Son of man lifted up, that whosoever believeth in him shall not perish, but have everlasting life.' John iii. 14, 15.

The bitten Israelites needed life; all that they had they would have given to escape impending death: without money life was restored to them, their days were prolonged by looking at the brazen serpent. So now it is life, life from the dead—an immortal and incorruptible resurrection—that is needed by men, and lo! it is reachable, for Jesus is 'The Resurrection and the Life.'—Ere long he will impart to his followers eternal life, and they will continue in being because his years are unending. 'God so loved the world,' each of us on earth, 'that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' It was love divine that wrought the miracle in the desert; mercy shown there in benign effulgence, but O! how it radiates from Jesus, and from his cross, and from Joseph's tomb! The Israelites had their existence continued for a brief space of time, and then the dark foe of man flapped his wings over them when his talons entered their vitals; the life set before you in the gospel of heaven is one that death will never reach.—Life and love radiate from the Divine Throne, they are concentrated in the Son of the Blessed, and the blaze is exceedingly glorious. The

proof that God loves you is discoverable in this fact that there is a Jesus; the evidence that the Infinite and All-merciful Parent wishes you to be immortal in his universe, and perpetually in bliss, is that Jesus sits behind yon sky veil, and that his voice comes to your ears burdened with sorrow and desire, 'Ye will not come to me, that ye might have life.'—*Expositor of Life and Immortality.*

Communications.

Contrast between Protestantism and the Gospel.

BRO. CATLIN TO BRO. GREW.

How true it is, that 'there is no end of words.' And now brother, if it will be any satisfaction to you to have 'the last word,' let me speak once more, 'and after that I have spoken,' go and enjoy the privilege.

I shall not follow you through your last communication, for I see but little on the point at issue, except a re-affirmation of what you have written over and over again, about 'the sin of ignorance,' 'known duty,' 'misunderstanding the ordinance of baptism,' 'knowledge of all truths,' 'that some of the unbaptized give more evidence . . . of purity of heart, than some christians who are baptized,' &c., &c.—Again; if our readers do not understand us, better than we understand each other, surely, our reasoning will be as 'vain words' to them.

If my argumentation 'looks loose' to you as you remark, it has this advantage over you at any rate, i. e., as far as it goes, (and I only claim what it is worth,) its tendency is to tighten the divine claims upon the obedience of men, while yours has the opposite tendency.—I have never written 'that actual obedience to the requisitions of our Lord, and Lawgiver, is not essential to salvation.' You have, and your argumentation goes to sustain this position. It seems to me, I could not adopt such a course without first feeling in my heart, 'Lord I knew that that thou art an hard man,' requiring what I cannot do. You may, I cannot say how often feel.

It will be proper for me to say, that I see nothing in your late communication to weaken my conviction of the general correctness of the position assumed on the subject of Baptism in my 'Contrast.' I still regard baptism as something, or nothing. The Protestant theory, and your 'special pleadings,' make the ordinance a matter of secondary importance. But so I cannot esteem it.

I could take up your long communication item by item, and show that you have not understood some passages of my article to which you reply, as was intended; and answer at length your numerous interrogatories, showing that the awful consequences of which you speak, such as 'that either you or I must go to eternal perdition,' are not legitimate conclusions from what I have said, and repeat again the divine testimony that baptism is essential to the Christian calling and character. But I deem it not best, because you have presented no 'further evidence' upon the point at issue between us, demanding notice, and because in doing so I should be trespassing upon Bro. Marsh's 'Rules of Discussion,' if we have not already.

I may be allowed, however, to respond to one item, since it contains a proposition to settle the whole question under discussion.

Let me quote the whole passage in your words, that the matter may be fairly understood. You remark, "In order to maintain your position, you select four divine requirements, which you think, on my principle, may be equally affirmed to be not essential to salvation as those I have adduced. The correctness of this must be allowed, if your examples are made no more essential to salvation than mine in the word of the Lord. Is it so? Are the commands to 'love our enemies' to 'use hospitality,' 'to pray,' and to set our 'affection on things above,' made no more essential to our salvation, in the Book of God, than our union in judgment and speak-

ing the same thing relative to every revealed truth? The fact is that each of your requirements are plainly made essential to salvation in the sacred oracles.

"1. 'He that loveth not his brother abideth in death.' 1 John iii. 14.

"2. 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' No covetous man 'shall inherit the kingdom of God.' 1 Cor. vi. 10.

"3. 'Pour out thy fury upon the families that call not on thy name.' Jer. x. 25. Prayer is the breath of spiritual life. Such life cannot exist without it. The man who does not pray is a practical atheist.

"4. 'To be carnally minded is death; but to be spiritually minded is life and peace.' Rom. viii. 6.

"Now, brother, when you have adduced passages of inspired truth, which as plainly teach that all who are not perfect as their Father in heaven—all who are not united in the same judgment and speak the same thing, and all who are not baptized, abide in death—have not the love of God in them—shall not inherit the kingdom of God, and are exposed to the fury of the Lord, you will have sustained your reasoning and your position. Can you do it? You proceed to say, 'This is the criterion you ask for by which you are to judge of the essential commands, i. e. essential to salvation' &c."

Thus you give me a rule by which I must sustain the position, that baptism is essential to salvation. That is, you define the kind of testimony which would 'plainly teach' it.

I will first examine the testimony you have adduced to prove that the four requirements I named, are plainly made essential to salvation.

1. 'It hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you love your enemies.' To prove this command is essential to salvation, you introduce 1 John iii. 14. 'He that loveth not his brother abideth in death.'

Some men have a powerful way of satisfying themselves, which does not always answer the purpose with others. Now for myself, I cannot see how this text can be made to serve the purpose for which it is called. There is nothing said about an enemy, and moreover the whole verse, and the context plainly shows that the apostle is speaking of the 'brethren.' 'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.'

2. 'Use hospitality one to another,' &c. Your reference to 1 John iii. 17, I frankly confess is in point.

3. 'Pray without ceasing.' The testimony you introduce to prove this command essential to salvation, is from Jer. x. 25. 'Pour out thy fury upon the families that call not upon thy name.' Thus you quote it. But the whole verse reads, 'Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed and have made his habitation desolate.'—This language is totally irrelevant to the point, because it is not spoken in reference to the 'Church which is in God the Father, and in the Lord Jesus Christ,' to whom the command, 'Pray without ceasing' was given; but in reference to idolatrous heathen, as the chapter shows. And again, they are said to be exposed to fury not because they have not called on the Lord, but because they have eaten up Jacob, and devoured him, &c.

4. 'Set your affection on things above, not on things on earth.' This command you think 'is plainly made essential to salvation' by Rom. viii. 6.

Look at this text again, brother, and the connection, and you must see that those who are 'in the flesh' are the 'carnally minded,' not those who are 'in Christ,' they are spiritually minded. The contrast in the text, is between those who serve the flesh, whose end is death; and those in Christ who are spiritually

minded. Hence this testimony does not serve as proof that Col. iii. 2, is essential to salvation. One is spoken to 'the saints, and faithful brethren in Christ,' the other, of those out of Christ, who 'mind the things of the flesh.' And yet with much confidence you exclaim, 'Now, brother, when you have adduced passages of inspired truth, which as plainly teach,' &c. And you ask, 'Can you do it?'

I will try all events, to satisfy the reader, that there is inspired truth which more plainly teaches that those who 'are not baptized, have not the love of God in them'; than your passages prove the points to which you have cited them. But I am not confident I shall satisfy you, even by your own rule. I am aware that a theory of some forty or fifty years standing is not easily dislodged from the mind.

I must not be understood as doubting, that the commands to 'love our enemies,' 'to use hospitality,' 'to pray,' and 'to set our affections on things above,' to 'be perfect,' &c., are essential to salvation. I esteem nothing as a superfluity which God hath embodied in his system, or plan of salvation.

But to proceed. That baptism is enjoined as a command, you will not deny. You have admitted it more than once. 'Repent and be baptized every one of you in the name of Jesus Christ.' Acts ii. 38. 'Teaching them to observe all things whatsoever I have commanded you.' Now mark this! He did command them to baptize 'in the name.' Matt. xxviii. 19, 20. Well, then, see John xiv. 21. 'He that hath my commandments and keepeth them, he it is that loveth me.' Again, 23 verse, 'If a man love me, he will keep my words.' 'He that loveth me not, keepeth not my sayings.' Verse 24. We have his 'words' commanding us to be baptized. And if we keep his commandments we love him.

I can think of but one passage which expressly defines the love of God. 1 John v. 3. 'For this is the love of God, that we keep his commandments: and his commands are not grievous.'

'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected in him.' 1 John ii. 4-5.

These inspired truths, are candidly submitted for consideration. The truth is the Lord's.—Let me obey 'and teach others to do so!' And here I beg to take leave of the discussion, unless an explanation is called for.

'I wish that thou mayest prosper and be in health, even as thy soul prospereth.'

Some who read the Harbinger are unbaptized believers of the gospel, to such I feel that a word is due:

Dear Reader:—Would you avail yourself of the promise in Rom. vi. 5. 'If we have been planted (baptized) together in the likeness of his death, we shall be also in the likeness of his resurrection'; 'arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Would you feel to appropriate to yourself with confidence the promise.—'He that believeth and is baptized, shall be saved'; 'be baptized, and let no reasoning about ignorance, and misunderstanding the ordinance, mislead you. Remember that these promises travel with the Bible. And baptism is not more than enough to be saved. I now call you to witness that I say, 'I know of no way taught in the Bible by which you may inherit the kingdom of God, but by believing the gospel and being baptized in the name of Jesus for the remission of sins. To your Bible then, and learn what it does teach. See that you first understand and believe the gospel. Then obey from the heart the 'form of doctrine.' And thenceforth continue in well-doing, sowing to the spirit, that you may of 'the Spirit reap life everlasting.'

The Pope has presented to the Emperor of Austria a tooth, taken from the blessed remains of the apostle Peter, by the hands of his holiness himself!!

Objections to Colonizing Judah.

BY E. SLATER.

BRO. MARSH:—I have read with care the views of others in regard to colonizing the land of Judea, &c. I have not been able to see any evidence to substantiate the belief that there will be even a partial restoration of the Jews to their land, under the protection of England, or any other Gentile power. I can find no evidence in Ezekiel 38th and 39th chapters, that the city of Jerusalem will be taken, and part of the inhabitants go into captivity. If I understand the prophet, the land is brought back from the sword, and is gathered out of many people.—Gog and his army come against the mountains of Israel after they have been brought forth out of the nations dwelling safely, without walls, having neither bars nor gates, and are at rest.—This looks to me like the gathering spoken of in Ezek. xxxiv. 11-16.

'For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day, and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God: I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.'

'Therefore, I will save my flock, and they shall no more be a prey; and I will judge between cattle, and cattle, and I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd, and I the Lord will be their God, and my servant David among them; I the Lord have spoken it.'

Please read the whole chapter, with the 36th and 37th, and tell me where there is any thing that looks like the taking of Jerusalem after the gathering of Judah?

We find in the 12th chapter of Zechariah that Jerusalem is a cup of trembling and burdensome stone to all the people that fight against it. But in the 14th chapter it is said, 'The city shall be taken.' I think in order to understand the chronology of this event, we must begin to read at the 7th verse of the 13th chapter.

'Awake, O sword against my Shepherd, and against the man that is my fellow; saith the Lord of hosts; smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones.'

'And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left there. 9th verse. 'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people; and they shall say the Lord is my God.'

Here, as I understand it, is given a short history of the Jews from the Crucifixion of Christ, to the time that they are to be restored to the favor of God, and are his people. The 14th chapter is the same subject continued, or rather given more in detail, commencing at the taking of Jerusalem and ending at the final restoration.

I will say in conclusion, that I think the subject under consideration is an important one, for if Jerusalem is to become colonized by the Jews, and be possessed of great wealth, and then be taken out and carried into captivity in part, then we may look for it to take place before the Lord comes: if this be true, gives us a thus saith the Lord. Let us have the proof.

Plainville, Vt., March 20, 1853.

Spirit Rappings—Expose of.

I wish to say through the Harbinger to those concerned, that my work on Mesmerism, &c., may be expected ere long. The opposition it has met with has caused some delay, and at the same time convinced me that a pamphlet will not do. It must be a volume. There is as much difference between a pamphlet and a volume, as there is between the report and execution of a pistol and a cannon. I have, therefore, rewritten and enlarged the work to upwards of two hundred pages. It is nearly ready for the press, and I wait only for a little further encouragement, which I trust in the Lord I shall obtain. The work will give the general features of Mesmerism, from the Professor of Astronomy at Vienna, as practiced in Europe and America, down to the present time, including some of the most wonderful disclosures made in the various stages of it. It also gives a refutation of the most popular theories which attempt to account for its phenomena on the supposition of electrical agency. It further shows that Mesmerism and spiritual disclosures are but a revival of ancient witchcraft, sorcery, necromancy, &c., and that God has pronounced it an abomination in his sight, and that it is now practiced in fulfillment of prophecy, and will finally deceive all whose names are not written in the book of life. Very much that weighs against Mesmerism itself, is drawn directly from the writings of some of its most popular advocates.

The certain tendency of the thing to pantheism, and idealism is clearly shown, as also its total repugnancy to the gospel of Jesus.

The work will appear under something like the following title:—*The Spiritual Telegraphic Opposition Line: Or Mesmerism, Clairvoyance, Psychology, Rapping Spirits, Circle Disclosures, Table Tipping, &c., Considered in the Light of Science and Divine Revelation.*

Z. CAMPBELL.

South Adams, Mass., March 29, 1853.

'I've been Fed.'

You have eh; well how? 'Why Bro. A. come along and preached to us, and it was so good that my soul was really fed.' Well did you see Bro. A.'s horse (that had brought him some twenty or thirty miles that day through the mud), the morning after meeting, as he got him out to start on his journey? 'No, why, what of it? 'O nothing, only he looked as though he had been 'fed,' and pretty lightly, and 'fed' without much grain, and 'fed' on bog hay in the bargain. And as Bro. A. journeyed along, seems to me he soliloquized thus: 'Get up Dobbin, go 'long, what makes you so lazy? You do look rather hollow this morning, that's a fact. Can it be that that brother was fed so last night, hadn't religion enough to feed my poor old horse? Well, Dobbin, you shall have some oats by and by, only keep going. I don't know, however, as you will get many, for if I am not careful, my money will fall short before I get home. Well, I don't care, I won't starve a faithful horse as long as I have a cent. Dobbin shall have his oats, but I guess I won't take any dinner to-day, so I shall save the money. I don't really know just what I shall do, my rent's most due, and there is that debt to pay. If I could only feed my wife and children as easy as I can some of my hearers, I'd preach them to short sermon three times a day and give them an exhortation for luncheon. Or else if we had such a ladder as Jacob saw, and could go up there and stay most of the time, then we could get along finely. But alas! the children don't seem to like feeding on my sermons half so well as they do on potatoes and corn cake, and now and then some beef, (when they can get it). Ah well, the Lord will provide, and it will be all the same when we get home. They that fear the Lord shall not want any good thing.' Come, get up Dobbin, go 'long!'

'Do you suppose Bro. A. had any such thoughts as those? Haven't a doubt of it? How could he help it? Don't you know his circumstances? Once he was a thriving business man, and when God called him to preach the Word he started off with his horse and carriage and traveled and preached, bearing his own expenses until his coppers were pretty well scraped up, and his horse and carriage worn out. Then he traveled a while with a poorer horse and an old buggy. Then his horse got lame and died. Then he tried riding on the cars, till he found that some of them where he preached thought they were doing pretty well if they only paid his fare, and left him to feed his own folks at home the best way he could. So then he bought that old horse and gig 'on tick,' and now is trying to travel and preach abroad, and work and save at home so that he may pay for it as he agreed to.

Well, I declare, I didn't know he was so poor. I most wish I had given him that quarter of a dollar, last night, only the girls wanted their bonnets trimmed over, and I thought I had so many expenses that I couldn't afford to give so much as I had done. But if I'd known how poor he was he should have it.

Well Bro. B. if you will allow me to say what I think; I would say that you go on a wrong principle in all your contributions. You say if you had known how poor he was you would have paid him. This implies that you are under no obligation to support the ministers of God, only as a matter of charity. While God has made it not a matter of benevolence or favor, but of duty and equity. Your principle lies at the root of all his poverty. If persons had acted from a sense of duty toward Bro. A., he would never have been so poor. But because men acted by this rule, they waited until he got as poor as a church-mouse, and now, when all know he is in need, they must wait till they have trimmed their girls' bonnets over, and spent their loose change in every conceivable way, and the minister goes off unpaid, and spends one of his few remaining shillings at the first tavern he reaches for oats for his poor old horse. I could tell you facts that I know that would rather shame some of the close-fisted pinch-pennies, and also the extravagant pleasure-lovers in our churches. But, I'll tell you what, if your conscience smites you a little you can just enclose a dollar in a letter, and send it to Bro. A., and that will no doubt relieve your mind, and make you rest far better to-night than all the new ribbons or fine cloths in creation. Good bye.

a. a. a.

[Watchman.]

Extracts from Letters.

BRO. D. SPARKS, 25, Bowdoinham, Me., March 16, 1853, writes:

Five or more young men and women have been hopefully converted from the error of their ways here, and we hope are ready to meet the Savior.

The Lord is still at work, and sinners are crying to God for mercy. We have had but little preaching among us since our meetings commenced, hence, the most of the labor has devolved on a few private brethren.

Bro. Small, of Pilton, has been with us some, and helped forward the work. May the Lord reward him for his labor of love among us.—

Bro. G. W. Brown has been with us a few days, but he was not able to preach, on account of his feeble state of health. May the Lord heal his bodily infirmities, and preserve him to dispense the word of life till Jesus comes. O that the Lord would raise up more faithful laborers, and send them to this place and others, where most in due season is so much needed. The Lord has been at work also in the town of Richmond, and some twenty or thirty converts there are looking for the speedy return of the rightful heir to David's throne. We will thank God and take courage.

BRO. J. P. RATHBUN, North Plains, Mich., March 13th, 1853, writes:

Bro. Pease, from Vergennes, has been here twice, and gave us two lectures each time, to good acceptance. O the destitution of gospel truth in this land of Bibles! Could tears and wishes prevail, perhaps we might have Bro. J.

S. Gardner, Bro. and Sr. Seymour, or some other faithful laborer in the vineyard of the Lord, to dispense to us the word of life.

Bro. Marsh, please direct some missionary of the cross to this great field of labor.

SA. S. C. CLARK, Door Village, March 14, 1853, writes:

Truly the long suffering of our God is salvation. Thank the Lord for a gospel that has power in it to save men from infidelity, scepticism, and sectarian dogmas of this degenerate age.

The truth is steadily on the march in Northern Indiana, through the arduous labors of Bro. and Sr. Mansfield, Brn. Miller, Chase, Chaplin, Higgins, and other young brethren who have recently come into the faith, like little David, are able to slay the Goliaths of modern theology. When men take a stand on the burning truth of Jehovah, they are strong indeed.

We have recently had a season of rejoicing in our vicinity. One of our most worthy citizens and his companion, have heartily embraced the faith of Abraham, of an inheritance in the land of Canaan, and in obedience to their Lord's commands, have followed the 'form of doctrine which was delivered,' by being 'baptized for the remission of sins.' They had been professors for more than twenty years, but as the brother expresses himself, he had enjoyed more since he came into the liberty of the gospel, than in all his former course. His mind was first called to the subject by reading the 'Contrast.'

There are many more who are investigating, and I think will soon decide for truth. God grant they may, for the day hasteth greatly: what is done must be done quickly.

A PRAYER FROM EDWARD VI.'S PRIMER.—Let me neither follow my own will, nor the fancies of other men; neither let me be beguiled with the masque of old customs, long usages, father's degrees, ancient laws, nor any thing that fighteth with Thy holy ordinances and blessed commandments; but faithfully believe and steadfastly confess that to be true godliness which is learned in the Holy Bible, and according unto that to order 'life' unto the praise of Thy Holy name.

Those who have been interested in the discussion between Bro. Grew and myself, will do well, (if they have not read it,) to procure my pamphlet—'Contrast between Protestantism and the Gospel.' The subject is worthy a critical investigation. The 'Contrast' may be had at the Harbinger office; also, of Bro. G. B. Stacy, at 526 Broadway, corner of Spring street, New York city. For price, see list of books for sale, in the Harbinger.

N. M. CATLIN.

The spiritualists, who lately held a convention in Springfield, Mass., resolved to re-assemble in this city on the 2d, 3d and 4th days of September next. Their performances at Springfield, were strange, grotesque, absurd, abominable, blasphemous, nonsensical, incoherent and pitiful.

GIVE YOUR SON A TRADE.—Solon enacted that children who did not maintain their parents in old age, when in want, should be branded with infamy, and lose the privilege of citizenship; he, however, excepted from this rule those children whom their parents had taught no trade, nor provided with other means of procuring a livelihood.

ECONOMICAL.—A man who chews \$10.00 worth of tobacco annually, and stops his newspaper because he can't afford to take it.

WE are requested to give notice that a vocal and instrumental concert will be held at Corinthian Hall, Friday evening, April 16, by George W. Clark, assisted by Seth Clark and others. Those acquainted with the musical powers of G. W. Clark will be anxious to attend this concert.

Blessed is the man that maketh the Lord his trust.

The Harbinger & Advocate.

"SPEAK THE TRUTH IN LOVE."—PAUL.

ROCHESTER, SATURDAY, APRIL 16, 1853.

Donations:

TO AID IN FREEING THE HARBINGER FROM ITS
PRESENT EMBARRASSMENT, AND CONTINUE
IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited
to accomplish these objects.

Previous Donations \$120.33
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J. N. Jerome 2.50

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

It has been decided by the Church in this city to hold a Conference, commencing Thursday evening June 2, and hold over the ensuing Sabbath. In behalf of the Church we give a cordial and general invitation to ministers and brethren in all parts of our widely-extended country and Canada to attend. They will be freely entertained by their brethren and friends here, but we cannot promise to meet the traveling expenses of brethren as we usually have done on similar occasions, and would again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to enable their worthy ministers to attend this Conference. They should not be deprived of the privilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this matter?

The conferences which we have enjoyed in this city for a few years past, have been very harmonious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let there be a general attendance, and may the counsel of God guide all the acts of the meeting.

Dr. John Thomas, editor of *The Herald of the Kingdom and Age to Come* is expected to commence a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this engagement, the time for holding our Conference was selected, presuming that such an arrangement would be both agreeable and beneficial to Dr. Thomas and those from abroad who may desire to hear him.

While we would again express our gratitude for the timely aid which has recently been received to assist in freeing the *Harbinger* from debt, we deem it duty at the same time to impress on the minds of its friends that the desirable work is but partially accomplished. Still we have been so materially helped, and have received such kind assurances from others, as to encourage us to go on with our work according to the general wishes of our readers and the imperious demands of the cause. Others as soon as practicable, will find it their pleasure to bear a part of the loss, as well as to share in the gain in this work. New subscribers we hope will continue to be added to our list. Our patrons, we trust, will exert themselves to fully comply with the terms of our paper by promptly paying its subscription price. In a word, by the persevering and united efforts of all the friends of the *Harbinger*, with the blessing of God, it will surmount its present difficulties, and soon be placed on a more permanent basis than at any very recent date. Let no one be remiss in duty in this respect, especially those who are owing for their paper.

A VOLUNTEER WITNESS.

"The dead know not any thing." "What thy hand doeth, do to do, with thy might, for there is no reward, nor device, nor knowledge, nor wisdom, in the grave, (sheol) hades, hell, whither thou goest." "O Lord deliver my soul; for in death there is no remembrance of thee. In the grave who shall give thee thanks?" Eccl. ix. 5-10; Ps. vi. 45; Isa. xxxviii. 18. Hence there is no hope for the future; save in the coming of Christ and the Resurrection of the dead.

Our faith in these "Oracles of God" is deemed infidelity by popular teachers of a false philosophy; by those who have no other or no better argument. And many of those whom Dr. Spring represents might in their simplicity and doubtfulness of truth, call us dishonest should we quote his language to sustain our convictions. But we give publicity to the following. It needs no comments. Every one, may judge, how far, Dr. Spring in this testimony,

sustains the above texts. Surely it cannot be made to sustain the popular philosophy of glorification in death—or before "the judgment." The list of learned men recently given, who oppose the philosophic theology as to man's immortality, without Christ, needs to be repeated. Dr. Spring of New York, so far sustains them. J. B. C.

THE FLIGHT OF TIME.—In reference to the flight of time, Dr. Spring once closed a discourse in the following graphic language:

"I shall never address this audience again. I shall never meet them again but at the bar of God. That interview seems indeed far distant. But it will be as soon as Time, with his eagle wings, shall have finished the little remnant of his short career."

"After death the judgment." We die; but intervening ages pass rapidly over those who sleep the dust. There is no place there on which to count the hours of time. No longer is it to hold by days, or months, or years; for the planets which mark these periods are hidden from their sight. Its flight is no longer noticed by the events perceived by the senses, for the ear is deaf and the eye is closed. The busy world of life, which wakes at each morning, and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of Empires and the lapse of ages, send no sound within that narrow cell. Generation after generation are brought and laid by their side; the inscription upon their marble tells the centuries that have passed away; but to the sleeping dead, the long interval is unobserved. Like the dream of a night, with the quickness of thought, the mind ranges time and space almost without limit. There is but a moment between the hour when the eye is closed in the grave and when it wakes to the judgment."

Bro. J. Wilson is requested to call on his western tour at the residence of William Hutchins, Huron, O., also any other worthy brother would be gladly welcomed.

TIDINGS FROM JERUSALEM.

Difficulties Between Mr. Meshullam and Mrs. Minor, &c.

SINCE publishing the letter from Mr. Meshullam, in the *Harbinger*, for March 12th, another lengthy communication from him has been received, and several other letters from other persons at Jerusalem, have been placed in our hands. The length of these documents, forbid their insertion in the *Harbinger*; the important facts which they contain is all we can give. And such is the importance of the cause with which these facts are connected, that they should be impartially and fully given to our readers. We will notice these letters in the order in which their respective dates show that they were written.

Mary M. Williams' letter, dated Bethlehem, Jan. 14, 1853, is first in order. She is an English lady we believe, who has joined Mrs. Minor & Co., since they located in Artas. The general tenor of her communication, fully sustains the character of Mrs. Minor, represents her and her American associates as being greatly deceived and injured by Meshullam; and gives him the decided character of a jealous, selfish, overreaching, surly, unsanctified, cross, quarrelsome, and satanic man; and places his wife in the same category. She says of Meshullam:

"The first facts which stirred an interest in Mr. Meshullam's name, were received too credulously from his own lips, although he was vouched for in general terms by some respectable individuals, who had, however, never lived with him. We have only in an acquaintance of six or eight months come to the conclusion that he is the hero of most of the details which he gives, that he acknowledges no obligations, but craves many, and that all who in any way aid him or his family, are only doing themselves an honor without in the least bringing him in debt to them. We also observed him to be singularly separated from persons by whom he was surrounded, and believed to a great extent the reasons he gave for it, and have only learned by time, that the cause of his isolation is a temper so entirely suspicious, as to make it the business of his life to surmise evil and give circulation to the inventions of his own brain, mostly of the most ridiculous and unwarrantable character. In the early time of the residence of the Americans in Artas, he would express his suspicions that they had interested motives for coming thither, although money, tools and goods had been given to him. He constantly reiterated the charge that private letters were sent and received by different members of our family without his seeing them!"

"His violent temper and restless spirit permitted him to hallow no day of repose either for himself or his Arab servants, and the fearful quarrels and mutual reproaches between father, mother, and sons, excepting Elijah, made us often pause with apprehension that God would not be with the work to such a state of things, and pray, that He would convert and overrule, and give wisdom, meekness, patience and direction to his children."

Speaking of Mr. and Mrs. Meshullam, Miss Williams says:

"Out of such trifles have always been made excitements enough to stir up the worst feelings in the poor unenured hearts of these unfortunate self-tormentors. . . . It is my opinion, that fretted by his wife on one side, and plied by the English mission on the other, his temper became mad, and in a frenzy of slander and passion, he has been preparing violently and by falsehood to break with his American co-partners."

Miss W. further remarks of Mr. Meshullam:

"Mr. M. has circulated in Jerusalem, that he has had to support the Americans, while the books show that he has received within nine months \$339, and £30 more in loan and contributions through myself, besides tools, goods, &c. He has made great capital out of the circumstance of Mrs. Minor's having come here at first with Mr. Boyd, under another name."

Alluding to Elijah Meshullam, Mrs. Williams remarks:

"A noble exception to the family, is in the person of Elijah Meshullam. He left the English mission early last spring for conscience' sake, grieved and disgusted for the corrupt principles and machinery that sustain that organization; his piety has been advancing with the American Christians, and his experience profitably increasing with most heart-searching of all trials, the conflict with the false principles and practice of his parents, in the mind and deportment of a very gentle and affectionate son. But he has amid the greatest suffering of mind withstood the threats and allurements of both parents and mission, and has declared again and again, that Mrs. Minor has only done his father good, ever since her first acquaintance with him."

Finally, Miss W. adds:

"Our friends here, notwithstanding their heavy trials in the development of the strong Satanic hostility of which Mr. Meshullam has been the instrument, are not moved in their expectations from the hand of the Lord in his work in the land."

DR. J. BARCLAY'S EVIDENCE.

The next testimony in order is found in Dr. J. T. Barclay's letter, bearing date Jerusalem Jan. 15, 1853, one day later than the date of Miss Williams' letter. The Doctor is an American missionary of the denomination of Disciples, and wrote his letter on a blank page of Miss Williams' letter. He says:

"The deep concern I feel in matters pertaining to the interests of Israel, having made me intimately acquainted with the agricultural enterprise conducted at Artas, I am enabled to endorse fully the statements of Miss Williams herewith sent, which have just been submitted to my personal. Surely never was confidence so misplaced as that reposed in Mr. Meshullam by his confiding, conscientious and zealous co-partners! And never have persons more perseveringly striven to merit confidence than they. In corroboration of this opinion allow me to state the oft-repeated declaration of Mr. M.'s own son (Elijah) that he would 'swear for the character of these people.'"

"Although it is said that Mr. M. is instigated by a certain wealthy corporation that looks upon Artas very much as did Ahab of old upon Naboth's possessions, yet so passing strange has been his conduct that scarcely any thing short of demonic possession will satisfactorily explain it."

UNITED STATES CONSUL'S LETTER.

This document is of such a character as to make it necessary to publish it entire. It was addressed to T. B. Stillman, New York:

Jerusalem, Feb. 8, 1853.

THOS. B. STILLMAN, Esq.—Dear Sir:—It is 10 o'clock at night, and the post leaves here at day light—but I cannot allow it to leave without a very hurried line from me, in regard to Mr. John Meshullam, and the Americans here, or rather at Artas,—who have been supported by the donations of money and other things from their friends in the United States, for nearly a year past. Recently, difficulties have arisen between Mr. Meshullam and the Americans, of which I cautioned them last spring, when here, but they did not believe me, or take my advice, and now it has come to an open rupture, and I have repaired hither from Beyrout, to endeavor to settle the difficulty—at their earnest request. Mr. Meshullam, as a British subject, has written to the British Consul, Mr. J. Finn, stating that he is unable longer to support the Americans at Artas, and desires Mr. Finn to give them notice to quit his premises to-morrow, &c., &c. Mr. F.

desires me to put the request into execution. Of course I decline, and protest against any steps of the kind being taken, holding them responsible for any damages, &c., &c.

Mr. Meshullam appears to think that all the money, tools, clothing, &c., which have been sent from America, were sent to him, therefore all the benefits, improvements, &c., at Artas, belong to him. A house has been built at Artas with the funds from the United States, which has cost over \$800, and there are other improvements. It is well known that Mr. Meshullam was worth little or nothing when the Americans came, and that the land which he occupied at Artas, did not belong to him. The Americans have paid for land, servants, or laborers, and every other expense, from funds sent from their friends in America, and they have allowed Mr. Meshullam to disburse the entire sum of money, nearly £400; and now he quarrels with them, and desires to drive them from Artas. This I am told he has always done with every one he had to deal with, and I have expected no other result for some time. I believe the Americans have submitted to his abuse and slander without retort, and now he, I believe, has hope of obtaining the house, tools, &c., if he can drive them out. This, however, he cannot do while I occupy my present post, as I am bound to protect them in their rights.

I am assured the British Consul has arbitrarily interfered in their affairs; has given orders to the various post offices to deliver all letters to them, into his hands only; and seems to sustain Mr. Meshullam in a course of injustice toward them. But I have not time to give you all the particulars of this business, at this late hour, but I have made claims on him for one half of all the implements, tools, &c., and insisted that any funds which may hereafter arrive directed to J. Meshullam, or J. M. & Co., shall be deposited in the United States Consulate here, until the wishes of the donors can be known in regard to them; and this is now my object in writing you, that you will take the trouble to ascertain whether the contributors of these monies, tools, &c., with such as may hereafter arrive, desire them delivered to John Meshullam, or to their countrymen here, and to send me a written demand at Beyrout, properly certified, signifying such desire, and expressing their wishes in regard to what has been sent, and for what purpose it was sent. I do not wish to say any thing in regard to Mr. Meshullam, only, I trust no more money will be sent from the United States, to him for disbursement here. He is well known in this region, and in this instance has well sustained his reputation.

Mr. C. A. Minor is in the United States, and can give you all particulars. The Americans hope still to remain here, I believe, and to continue their labors.

I am Sir, with great respect,

Your obedient servant,

[Signed] J. HOSFORD SMITH,
U. S. Consul at Beyrout, now at Jerusalem.

We now call attention to the lengthy communication which purports to have been written by 'S. H.' and endorsed 'J. Meshullam.' It bears date, Jerusalem, Feb. 26, 1853. Its length prevents our giving only some extracts from it. Speaking of the object that Meshullam had in tilling the soil, before becoming acquainted with Mrs. Minor, the writer says, 'this only object was to earn an honest and comfortable maintenance for his family.' But when Mrs. Minor and Mr. Boyd first visited Artas, 'they were full of plans for the benefit and re-establishment of the Jews, and seemed to think themselves called to the high honor of 'preparing the way of the people.'"

The writer further says:

"During their absence Meshullam received very long and high-flown letters from them regularly, full of professions of extraordinary love and friendship, but couched rather mysteriously, and with many solemn injunctions of secrecy; warning them to beware of the 'State Church Mission,' (though the Meshullams were all members of the same) and to confide in none but themselves; for they had no selfish views, nor any desire but to save them, or to assist in 'the great work' in which their beloved friends were so nobly engaged! Yet the poor, diligent, hard-working Meshullams, were really thinking of nothing more patriotic than cultivating their fields, and gathering the increase."

I do not mean to say that Mr. Meshullam has no serious thoughts. I hope he has, and he is certainly an affectionate husband and father, kindly disposed, and charitable when he has it in his power to be so, and very zealous in whatever he undertakes. But I feel assured that nothing could be more distant from his thoughts than the prophetic views and self-renouncing devotedness which was ascribed to him,—and it is impossible that Mr. and Miss Adams, alias Mr. Boyd and Mrs. Minor,

should so have mistaken him after residing in his family, as they did in 1849. Yet in all their letters to him they give him credit for these high motives, and try to persuade him that he is a second Nehemiah, devoting himself to the service of his nation! How astonished he must have been at receiving such commendations! I should mention, however, that he employs the poor Jews as much as he can, and appears to be much liked and respected by them, and doubtless he would be much delighted to have enlarged opportunities of doing so.

His wife is a very interesting woman, with a strong desire for spiritual improvement, which she hoped to have derived from the American settlers. But I fear the conduct of these treacherous 'Patron saints' has been a stumbling block to them both.

Well might our Lord say to His disciples, 'first of all, beware of hypocrisy.' Luke xii. 1.

Speaking of Mrs. Minor and her friends taking possession of the house on the premises, the writer says,—"In this house all the female pilgrims of the party, and one man had yesterday barricaded themselves and ejected the rest, refusing admittance even to the English Consul, who kindly rode over to see what state the place was in. Meshullam and his wife have been very ill in Jerusalem for some time, and under medical care, but are now desirous of returning to the farm."

Again the writer remarks:

At the commencement of the correspondence between 'the pilgrims' and their 'beloved friends' here, the letters on both sides were forwarded by the Plymouth brethren in England, who had the privilege of reading them—being much interested in Meshullam's affairs and the progress of civilization in the country, but afterwards it seems that some secrets of state induced Mrs. Minor to seal her letters and to recommend the same precaution to her 'beloved friends here.'

Having seen some very kind letters addressed to Mr. Meshullam by O. R. of Plymouth, England, and knowing the prophetic views of the Plymouth brethren, I was surprised at their giving any encouragement to the enterprise in which our Hebrew proselyte was supposed to be engaged, through the wilful misrepresentations of persons who must have known that the statement was false. Still how striking, I might say refreshing, was the different tone of their English minds, and real piety, to the forced phraseology of the poor strangers and pilgrims from the far west.

According to the scriptural idea, and how beautiful it! we are all strangers and pilgrims on the earth; if we are really seeking the city that Abraham sought. But, fallen as Jerusalem is, and her glory departed, she owes more of her degradation to a certain class of pilgrim-visitors, than to her resident inhabitants.

Supplementary Facts.

1. Miss Adams when she was in this country in 1849-50, travelled with another person whom she called her brother, but who turns out to have been a married man, whose wife was living. She also was a married woman, her husband, Mr. Minor, being then living. The so-called brother and sister occupied the same bed in Bethlehem, and had beds side by side in Jerusalem during their stay.

2. Mr. Meshullam and his wife did not know Miss Adams by any other name until her arrival the second time in Bethlehem, when she appeared, to their amazement, as Mrs. Minor, bringing with her a grown up son.

3. Any letters written by Mr. Meshullam's family, and by the English friends at Plymouth, between 1850 and 1852, speak of them as 'Miss Adams and her brother.'

4. In her letters to Mr. Meshullam, she signs herself Esther D. Adams, but says that she is a heretic in her own country, and that her name would not benefit Meshullam's cause, but rather the contrary; she therefore informs him that she and her (so-called) brother have appointed an agent to whom all his letters should be addressed, as also any receipts for contributions received, and begs him on no account to mention their name in such receipt. This agent she calls Charles A. Minor, and her pretended brother calls him, 'my adopted son.' He turns out to be her own son, and arrived with her on her return to this country in 1852. The Arabs who had seen her before as Miss Adams in 1849, remarked that sons must grow very rapidly in America, as she was able in three years to produce one of twenty-one years old.

5. On Miss Adams' return to America, she published a narrative of 'John Meshullam's life,' with out his leave, and containing many erroneous statements, which in her letters, she begs him to excuse, as it was written from memory alone.

6. Mr. Adams (the so-called brother) remains in America, and it has recently come to light that his name is J. L. Boyd, and that he now fills the important office of 'Agent' for Meshullam, a chief part of whose business is to collect various contributions, and to forward them, no longer to Mr. Meshullam, but to Meshullam, Minor & Co., without any authorization from Mr. Meshullam.

7. In consequence of this mode of address, much money intended for Meshullam, and obtained in his name, has passed out of his hands, and into the hands of others, and then kept secret from him.

8. It appears that in the following extract of a letter from Mr. Adams, he is speaking of himself. It is written after Mrs. Minor, (alias Miss Adams) and her party had set sail the second time for Palestine.

J. L. BOYD'S LETTER.

Philadelphia, Pa., Nov. 8, 1851.

Beloved Christian Friend, Meshullam:—It is with mingled feelings of joy and sorrow that I now address myself to you. Sorrow, that I cannot yet be with you in person; but joy, in informing you that my sister accompanied by Chas. A. Minor, my adopted son, together with five other practical farming workmen and workwomen, left Philadelphia for Palestine on Monday last, 3rd inst. . . . I have remained behind until Congress has acted on your appointment, because I think it is best for me to bring it with me. And let no living soul of it, except your wife, and counsel her. . . .

We wrote to you last July, but have received no answer; we then told you some little of what I here relate, but the tide of opposers has grown stronger, and I have feared that as I sent the letter not through Mr. New—, or Dr. R—, that it miscarried, as I did not wish to trouble them with my trials. I shall, however, send this through Mr. Newton, sealed. You had better do the same and seal it up, as I wish you to write to me immediately on the reception of this.

In case I should have started for Palestine, or may be absent from the city, please direct your letter to our present Agent, James L. Boyd, No. 232, North Ninth Street, Philadelphia, United States. He is a bosom friend—have known him all my life.

I remain yours,

B. M. ADAMS.

This Mr. B. M. Adams turns out to be identical with James L. Boyd!

9. Among other plans of Mr. and Miss Adams, was that of rendering Mr. Meshullam discontented with former friends in Jerusalem, and they held out various hopes to him: one of these was his being appointed as United States Consul with a salary.—This is the appointment alluded to above.

10. Kind friends in Plymouth, England, had been in the habit of receiving and transmitting free of postage, the letters to and fro. The following extract will show that Miss Adams was anxious also to keep them in the dark as to her plans.

MISS B. M. ADAMS, ALIAS, MRS. MINOR'S LETTER.

Jan. 2, 1853.

Beloved Brother and Sister, in the love of Christ:— . . . We wish you to send us a long letter by the first traveller, particularly to us, about any advice or suggestions for bringing us on our journey, and the beggars can mail it in England for us, as we do not wish to have you speak of coming, and arrangements in your letters to England, until our success will justify us to them, and we can tell. We only wish by this means to communicate more freely with you than with any one else. Also their interest is such, that we wish to have them know what success you have, and also what the Lord will move his children to do—so that you and us can send general information through them, but occasionally by other opportunities advise one another more confidentially as to our coming, which might excite jealousy among some of the many that must hear through England. But it is VERY ESSENTIAL to your cause that you should write all the particulars possible, about the fertility of Artas, and your operations there, and the hope of employing Jews, &c., to us through England, for all to hear. As soon as you get the mill, be sure to write to us through Dr. Reach, with an acknowledgment of Christian love to these American ladies that send it, and the other things, who feel so much sympathy for you, &c., &c.

11. A respectable family named Dwight, were interested in the cause for which Mrs. Minor had collected subscriptions, and joined her party when she was about returning to Palestine. On the voyage hither, and during a few weeks after their arrival, the Dwight family refused to join in Mrs. Minor's nefarious practices, and were therefore denounced as infidels, and dismissed from the company, against Mr. Meshullam's will and remonstrances.

12. They called themselves practical farmers.—Mr. C. A. Minor is a young and inexperienced man, and has now been absent some time. Mr. Cyrus Thatcher (a hatter by trade who knows very little of farming) and two young unmarried women, and Mrs. Minor, complete the party. To these have since been added a Miss Williams, and a Mr. and Mrs. Dickson.

13. Mr. Cyrus Thatcher is the person to whom all letters from Mr. and Miss Adams were addressed (by their written request) and it now appears that Mr. and Miss Adams, having obtained leave from their respective husband and wife, to visit a distant part of America, but having gone to the Holy Land instead, Mr. Thatcher was the person to whom they addressed their letters in New York, who removed the envelopes, having foreign post marks, and then forwarded them to their friends.

14. Out of near \$250 collected in money, only \$14 have been spent upon poor Jews by the company, and \$10 of this on two domestic servants, leaving about \$4 as the amount of charity towards Jews exercised by these, their self-styled friends.

15. The rest of this money was spent on a house built under Mrs. Minor's direction and superintendence by Mr. Meshullam; and of this house she and her party keep forcible possession, notwithstanding an agreement between the United States and English Consuls that it should be vacated and closed till the wishes of the subscribers should be known respecting it. This house is abundantly stored with provisions.

The above and many other facts have caused very unpleasant consequences to me.

[Signed] J. MESHULLAM.

Jerusalem, February 26, 1853.

P. S. Since the foregoing testimony was in type, the following communication from Bro. M. Smith, of New Haven, Ct., was unexpectedly received.—It seems providential that it should be obtained at this particular time. We have written to Bro. S. for the letter, and if necessary, will report on the same when it shall be received.

BRO. M. SMITH'S LETTER.

BRO. MARSH: I have a letter just received from Elijah Meshullam, and an account of a report published by Charles A. Minor in the *Presbyterian*. I should like to have you see it. The report states that Elijah goes with Mrs. Minor, and Mr. Boyd states to me in a letter a few days since, that Elijah promises to stand by them to the last, if they will only stay. Elijah in his letter to me comes out against Mrs. Minor in full as strong terms as his father does in his letter to you. I have thought it might be duty to have some extracts from Elijah's letter published, as it certainly would be understood by their report, that Elijah was with them. I wish however, to do nothing wrong in the matter, but propose sending the letter to you, and leave it with you to do as you think best, and then return it to me. If you acquiesce, and will let me know, I will forward Elijah's letter.

Respectfully yours, MATTHEW SMITH.
New Haven, Ct., April 8, 1853.

REMARKS.—These statements are submitted to our readers; not however, for the purpose of inducing them to justify or condemn either of the parties, so far as their personal difficulties are concerned; for doubtless they have been greatly disappointed in each other, which has resulted in a separation.—Each has enlisted friends, who have testified under their peculiar sympathies, national and religious prejudices, and on hearing only one side of the question, hence the testimony is conflicting, which renders it impossible for finite mortals to decide where the truth lies in all these domestic business matters; but our object in presenting these things to our readers is, to convince them, if possible, that this entire Artas movement, in the light in which it has been presented by Mrs. Minor and others, has originated in greatly mistaken views, and in its contemplated results is directly opposed to the immutable purpose of Jehovah.

That Mrs. Minor and her associates have been greatly mistaken in this movement, is evident from the facts in the case, which we gather from their own testimony. It is well known to all who have read their communications that they have uniformly attributed to Meshullam a superior intellectual, moral and christian character, and have represented him as being especially called of God to the great work in which they profess to have found him engaged when they first visited Artas. Their going to that locality they also profess to believe was by the special revelation of God, as the following proof will show. We quote from a certain 'Dream' and 'Vision' published in the *Lover of Zion* for February, 1853, in which it is professed that the Son

of God called on Mr. Boyd and Mrs. Minor, under a "new name to hide their spy-office of the king's business," to go to Bethlehem. They went as far as "Marseilles, and [it is said] the Spirit came there upon Albert, witnessing to him . . . that in Palestine we would find one poor christian Jew . . . he would be a great friend to us. . . . We went to Jerusalem, put up with Meshullam, a converted Jew. . . . The Spirit there and then enlightened us to see—that this was a 'tree of righteousness,' planted by a stream of waters, whom the Lord had placed there, and from this small beginning, should eventuate the junction of Judah and Ephraim—and the two pieces of sticks should be made one: see Ezek. xxxvii. 15-23, that we must now return to our own people, and report to them what we had learned and seen; that Sr. M. should return to Palestine, with some of her people, and commence this glorious work with this son of Judah, and that God's Spirit would draw to them all his faithful ones, who love him and fear him—keep the commandments of God and have the faith of Jesus. . . . Is not Meshullam a goodly tree?"

According to this supposed divine revelation, Meshullam, Mrs. Minor, Mr. Boyd, &c., were called of God to begin and carry out his work of the restoration of Israel and Judah, and Meshullam was designated in a special manner as a 'tree of righteousness' of which Mr. Boyd says in another part of his vision, 'I made many attempts to pull it up—but could not move it.' He wished to take the tree to his sister Minor, but was prohibited by the Lord, and directed in the vision to bring her to the tree. The testimony of Miss Williams, Dr. Barclay and the U. S. Consul proves that Meshullam is not the man the vision represents him to be; and the rupture that has taken place between the parties shows, undeniably, a perfect failure in the vision, in reference to the part Mrs. Minor and her friends were to act; hence the tree and all its branches falls to the ground, or the Vision and Dream are proved to be a deception, and the entire Artas enterprise—not of the Lord.

This movement is not only destitute of the approbation of God, but it is in direct opposition to his immutable purpose. CHRIST is the 'BRANCH' to be 'set up' on Mount Zion, unto whom 'ISRAEL' and 'JUDAH' are to be gathered. Isa. xi. But Mr. Boyd expressed his conviction in a recent letter which we heard read, that he and Mrs. Minor had stood on Mount Zion as an ensign! which had caused this gathering to commence, and he says in his vision, 'from this small beginning shall eventuate the junction of Judah and Ephraim. Ezek. xxxvii. 15-23.' This daring assumption is sufficient to stamp the whole movement as a wild delusion.

Mark! All previous attempts by the friends or enemies of truth, to gather God's ancient people to Palestine, or to rebuild his holy temple, CONTRARY TO HIS WORD, have received HIS MARKED DISPLEASURE, as we believe this movement has; and that every other similar effort for the same purpose will meet a similar fate—for Jerusalem is to be trodden down until the Gentiles until the times of the Gentiles be fulfilled, and blindness is to continue on Israel until the same period. Scattered Israel will not be gathered until THE LORD SHALL SET HIS HAND AGAINST THE SECOND TIME TO RECOVER THE REMNANT OF HIS PEOPLE UNTO CHRIST IS 'THE GATHERING OF THE PEOPLE TO BE.' It is vain for finite mortals to attempt to frustrate or anticipate this great and glorious work of the Lord, for he will continue to 'watch' over rebellious Israel, to 'pluck up, and break down, and to throw down, and to destroy, and to afflict,' until the time shall come for him to 'watch over them to build, and to plant.' Jer. xxxi. 28. Then they will be gathered, their city will be built, and their land will be tilled and yield its increase.

Let us wait God's time in the fulfilment of all his wise and benevolent designs. And may we be admonished by the mistakes of others to take heed how we follow any other guide than the plain word of the Lord. There is safety in no other instructor. All other guides will lead us astray. O beware! and let no man deceive you, and be not ensnared by any of the many seducing spirits of these perilous times. The set time to favor Zion evidently is very near, and no one should be disheartened or stumble at this counterfeit Artas movement (for we view it in this light) but it should strengthen our faith in the true, or the glorious promises that the Redeemer himself will soon come to Zion, and fulfil God's most gracious promises relative to the restoration of the Kingdom to Israel.

STAND IN AWE, AND SIN NOT.

To Correspondents.

D. R.—It needs more correcting than we have time to make. The evils of which you speak are painful, yet we see no evidence in the Bible that the Catholics will ever be in the ascendancy again: their days of despotic rule are numbered, and their final destruction, at the coming of the Lord, is near.

J. B. F.—You are mistaken in supposing that 'all types' should be kept 'until they reach their antitype.' All the types embraced in the service of the high priest, after he came out of the Most Holy place, must have their antitype after Christ shall come again. Lev. xvi. The antitype of the feast of tabernacles is in the Age to come. A part of the type of the passover is to be fulfilled in 'the kingdom of God.' The antitype of the Lamb of God has been slain, but the slaying of the enemies of God, while his children will be hid in the secret of his tabernacle, is in the future. So with the Sabbath. Its antitype is in the world to come. If it is right to keep up the type of the ore, it is of the other.

The system of type teaching, according to the law of Moses, ended at the first advent of Christ. We are no longer under that schoolmaster (Gal. iii.) or kind of instruction, but are under the plain teaching of Christ, whom God commands us to hear—and blessed are those who obey.

J. P. MALLOY.—We know not the author, but do know that the document is worse than worthless. We prefer not to give it notoriety by exposing its absurdities.

Correspondence.

FROM BRO. R. CORBALEY.

BRO. MARSH.—As an interesting meeting has just closed here, I take the liberty of writing a few words in reference thereto.

BRO. and SR. Mansfield were the preachers, and quite an interest has been awakened in this town and vicinity. Many persons have been heard to exclaim, that they never heard the truth preached before. What have modern divines are making of the word of inspiration! And when a man or woman comes along and holds up the Bible, and will dare tell poor mortal man, that he has not immortality, and that it will not be obtained unless sought for—that the wicked will die the 'second death'—that man has no promise of going to heaven, but that the earth is designed for the righteous to dwell upon—that Jesus Christ is the Son of God, and will reign on David's throne; and that the promise made to Abraham will be realized in the Age to come; then the cry of infidelity is raised by the popular churches of these days. The word of inspiration has said that such a time would come. 'Evil men and seducers shall wax worse and worse'—'deceiving and being deceived,' &c.

BRO. and SR. Mansfield are able proclaimers of the truths of the gospel. Their labors here have not been in vain, for some, during their meeting, were baptized, and many are searching the Scriptures to see whether these things are so, and the prospect bids fair for much good to be done in this vicinity. Infidels, men who have been driven to be such, by the dogmas and traditions of men, when they hear the truth presented, and the word of inspiration divested of mysticism, they are frequently the first ones to believe, from the fact that every thing is consistent.

From present indications, the time is not far off when the European world will be engaged in deadly strife, and the news from there will be of vast importance to every Bible student.

Yours in the hope of the gospel,
RICHARD CORBALEY.
Plymouth, Ind., March 31, 1853.

FROM BRO. J. THOMPSON.

BRO. MARSH.—A few words in reference to the discussion at Cranberry Creek, last week, may be interesting to you and others. We trust it has been for the good and edification of the people, and to the glory of God. The main point in question, was whether our Savior would come the second time, at the commencement of the millennium or thousand years' reign of Christ, or at its close.

BRO. BYWATER sustained and proved conclusively from God's word, and evidently to the satisfaction of the people, that Christ must come to the earth to restore all things spoken of by the prophets, and that the saints, or they that are his, will live and reign with him in person, consequently, it must follow that the first resurrection will embrace all that 'are his,' and not exclusively the martyrs, and they raised mortals, as advocated by Elder Martin.

Notwithstanding there was considerable sharpness, and perhaps too much severity of expression, used by the disputants, yet it was truly pleasing, and a great consolation, to see the friendly feeling, kind and christian spirit, manifested toward each other in the meetings held after the discussion, and on parting.

I hope the friends may see it duty to contribute towards keeping Bro. Bywater in the field, as he is a strong man, able to rightly divide the word, and to give to each a portion in due season. Our hearts have been made to rejoice in the truth so clearly presented by him.

Yours, in hope of some small share in the glory of the Resurrection,
JOHN THOMPSON.
Broadalbin, N. Y., March 24, 1853.

FROM BRO. J. BLAIN.

BRO. STORRS.—The Washington Street Baptist Church, of this city, having withdrawn fellowship from me, for holding and preaching the Bible instead of their creed—that is, for holding that the 'wages of sin is death,' and not endless misery—I sent their proceedings to the First Baptist Church in Maidstone, England, with the request to become a member of their body, and have received an answer, the conclusion of which is as follows:—

'We do hereby cordially agree and consent to our brother's (Elder Blain's) request, and authorize him to consider and declare himself a member of this church; and we wish him every blessing from the God and Father of our Lord Jesus Christ.'

Signed, H. H. DOWNEY, Pastor.
'Maidstone Sept., 1852.'

J. BLAIN.
Buffalo, N. Y., March 25, 1853.

FROM BRO. R. CORBALEY.

BRO. MARSH.—Our meeting at Ripley was a precious season to the dear waiting ones, who are earnestly looking for deliverance. On the Sabbath, the house was crowded with attentive hearers. We repaired to the water, and three were baptized by Bro. Robbins. In the evening, after preaching, the Supper was eaten, and we had a sweet, precious time, and a number of the heirs of the kingdom spoke out their faith in the soon coming reign of glory.

The church in that place has had much to oppose them, but they are determined to stand till Jesus comes. Elder M., when an array of truth had been read on LIFE and DEATH, stepped up to the desk, took up the Bible, out of which he had taken texts for years to preach his own opinions, and said, 'My respected friends, the way I shall dispose of the numerous Scriptures just read in your hearing, is to say, This book was got up by a political cause.' 'Tekel' is written on that man's case for ever.

A glorious work is going on in Pike co.—Forty-eight were baptized in one week. The church numbers over seventy, strong in the doctrines I teach. Your books and papers are now being scattered and eagerly read by the people. I came to this city to rest a few days. I will return to them soon.

I begin to feel that I must not leave this field at present. I think I may go home, and arrange my affairs and return. The friends desire it, and they will help me to the means. I want to be where I can do the most good, while I wait the coming of the King, for I am determined to hear him say, 'Well done!'

I mean to persevere. The news from the East is cheering. Let the battle commence, and

proceed, until Gog with his host shall fall upon the mountains of Israel. Lord hasten the time.

Yours in hope,
MARY K. CHAPMAN.
Springfield, Ill., March 13, 1853.

FROM BRO. J. WILSON.

BRO. MARSH.—Permit me to communicate to you and others, through the Harbinger, the goodness of God to us in Busti. I returned home last fall, having been absent twenty months. I visited the brethren in Busti, Chautauque co., N. Y., five miles south of Jamestown. In 1819 I labored in Busti as a missionary, sent out by the Baptist Missionary Board in Boston. The Baptist church was first organized here under my labors. Eight years ago last September, a camp meeting was held in the town of Gerry, in this county. Bro. Marsh was there and baptized his brother. At that meeting a goodly number of worthy brethren from Busti Baptist church attended, and the love of the pure doctrine of the Bible filled their hearts, so that they communed with the Adventists. For this, and communing at Jamestown, they were excluded and denied the use of the meeting house.

After three or four years sacrifice of their privileges, a number of individuals proposed building a meeting house on the free principles of the gospel, and others aided them, and they erected a plain house, which cost \$800, and also about 80 feet of horse sheds, all free as the gospel they professed, and over the door, on the outside, inscribed 'Protestant Free Church.' This is all the name the church bears.

The congregation, enjoying church privileges, numbers about thirty-five persons. Ten of these have been baptized since the reformation commenced.

The Baptist, Congregational, and Methodist churches in this town, commenced a protracted meeting about the 7th of March, and agreed to labor as brethren together for the Lord. After about one week, the power of the Lord came upon the people so as to kill the spirit of sectarianism for two weeks, and if it should have a resurrection hereafter, we shall know it, for resurrection always identifies the same subject that dies.

On Sabbath, March 20th, Eld. Barnard, the pastor of the Baptist church, baptized six. On the 27th, we met again at the river side, and Elder Barnard baptized ten, and I did five. April 3d, three different administrators met at the same river side, and Elder Barnard baptized four, five, and the Methodist five, and poured water on one, making, in all, thirty-five baptized and one poured. I think I have not seen a reformation in twenty years that gave more evidence of its being the work of the Lord, than what I have seen in this. I have enjoyed this reformation abundantly. This glorious work has hindered me some, and how much more it will, from starting on my journey west, I do not know. But, the Lord willing, I expect to see many of the brethren in Michigan and Indiana, on or before the last Sabbath in May, according to appointments.

This people came together about three years ago, on the principle taught by our Lord, saying, 'If the Son, therefore, shall make you free, ye shall be free indeed.' John viii. 36. I would say, to the praise of God, that there has been one case of real backsliding, and not a jarring difficulty among this people unto this day, and doubtless, the reason is, that every brother and sister constituting this body, exercises the right that God has given them, unmolested, of free thinking, and of enjoying an independent opinion of their own, without being accountable to each other for the same. Let this principle be carried out in every religious society, and it would destroy every species of Popery in the world. May God grant it for his name's sake. Amen.

By the request of some of the brethren, I would say a word to my brethren in the ministry that preach the whole truth. This people want one good brother that loves and preaches the

whole truth, and has a small family, to come and live with them. His tenement shall cost him nothing, and as they are mostly farmers, and love the cause, I think a brother of the right stamp would get about three quarters of a good support from them, and the rest of the time he might circulate in the vicinity, and be well supported. I hope they will get a good man of God among them, whose labors will be blessed of God to the salvation of sinners.

The bad traveling, and this reformation, have detained me, as yet, from starting on my journey westward. I hope to be ready soon. Brethren, pray for me, that I may be able to labor for the cause of God, until life shall end.

Yours, in hope of the kingdom soon,
JONATHAN WILSON.
Busti, N. Y., April 4, 1853.

Foreign News.

THE MADIAL.—A 'Protestant' writes from *Marselles*, the following letter to the *London Times*, respecting Madial and his wife:

'*Marselles*, March 19.
'I hasten to inform you of the release from prison and safe arrival at *Marselles*, of the *Madial*. The *Madial* were released from prison on Tuesday last, and were immediately smuggled on board the French post office steamer *Hesperus*, which left Leghorn the next morning for this place. They were not allowed by the Tuscan authorities to communicate with any of their friends, and were sent on board very thinly clad, not being even permitted to take some clothing which was waiting for them at an hotel. Some English gentlemen, learning their destitute situation with regard to clothing, sent them some.'

'*Rosa Madial* appears a very intelligent and interesting woman, but the mind of her poor husband is apparently gone. This is no doubt mainly to be attributed to the many privations he has undergone.'

'They are uncertain as to their future movements, but will, no doubt, sooner or later visit England, to whose powerful sympathy and interference they are principally indebted for their liberty.'

'I am yours, &c.,
PROTESTANT.'

TURKEY.—By way of Paris it is stated that the difficulty between Russia and Turkey has been adjusted. Despatches received by the Turkish minister at Paris, and subsequently by the minister at London, say that Prince Menschikoff made some modifications in the pretensions which he at first announced, and that the Sultan accepted the modified propositions. At a council of ministers held at the Tuileries on Monday the 21st, and presided over by Napoleon, it was considered that the affair had terminated, and that all danger of a rupture of the peace was at an end. It is certain, however, that the French cabinet feels much irritation at the conduct of Russia.

Oest Deutsche Post states the demands of Russia to have been: 1st, The expulsion of all political refugees; 2d, The protectorate of Russia over all Christians of the Greek Church in Turkey; 3d, Free passage for the Russian fleet through the Dardanelles; 4th, Cession to Russia of the port of Batoum; 5th, Several concessions to the followers of the Greek Church, especially with regard to the Holy Shrines.

The *Trieste Zeitung* gives an account slightly different, namely, 1st, payment of 40,000,000 piasters as indemnification to Russia for the occupancy of Moldavia and Wallachia in 1850; 2d, annulment of the firman respecting the Holy Shrines, and settlement of the controversy in favor of the Greek Church. It is probable there may be some secret clause beyond all these.

THE VATICAN.—This word is often used, but there are many who do not understand its import.—The term refers to a collection of buildings on one of the seven hills of Rome, which cover a space of 1200 feet in length, and 1000 in breadth. It is built on the spot once occupied by the garden of the cruel Nero.

It owes its origin to the Bishop of Rome, who in the early part of the sixth century, erected a humble residence on its site. About the year 1150, Pope Eugenius re-built it on a magnificent scale. Innocent II., a few years afterwards, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican

remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by the poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular Palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures and books, until it became the richest depository in the world.

The Library of the Vatican was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian and Armenian Bibles.

The whole of the immense buildings composing the Vatican are filled with statues, found beneath the ruins of ancient Rome; with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican.

The Vatican will ever be held in veneration by the student, the artist and the scholar. Raffaele and Michael Angelo are enthroned there, and their thrones will be as endurable as the love of beauty and genius in the hearts of their worshippers.

NEWSPAPER BY-LAWS.—A cotemporary lays down the following pithy code of newspaper by-laws. They are the best we have seen drawn up: 1. Be brief. This is an age of telegraphs and stenography. 2. Be pointed. Don't write around a subject without hitting it. 3. State facts, don't stop to moralize. It's a drowsy subject. Let the reader do his own dreaming. 4. Each week preface, plunge at once into your subject, like a swimmer into cold water. 5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family. 6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence. 7. When your article is completed, strike out nine-tenths of the adjectives. The English is a strong language, but won't bear much 'reducing.' 8. Avoid all high-flown language. The plainest Anglo-Saxon words are the best. Never use words when legs will do as well. 9. Make your sentences short. Every period is a milestone, at which the reader may halt and rest himself. 10. Write legibly. Don't let your manuscript look like the tracks of a spider half drowned in ink. We shan't mistake any one for a genius, though he writes as crabbedly as Napoleon. —*Columbus (O.) Statesman*.

A MISTAKE.—Many professed Christians have the idea, that holiness consists only in good feelings, and that then they are sanctified; hence such are, and the first opportunity after will lie, cheat, oppress their fellow beings, slander their neighbors, and are quarrelsome, fretful, full of malice, revenge, bigoted, and intolerant towards all not seeing as they see. Such are awfully deceived. Action is the great test of true religion; 'by their fruits ye shall know them.' All will be judged by their works, not feelings. Under excitement, men may feel good, and talk like angels, and yet be children of the devil. To be Christ-like in every action, is the only true christianity.

Appointments.

IF our paper is made ready for the press on Wednesday, appointments must be received, at the latest by Tuesday evening, or they cannot be inserted until the following week.

ROSE COUNTY, N. Y., April 4, 1853.

Bro. E. C. Cowles.

Generals, (at the Nicholson Schoolhouse, near Bro. Plaz, South Butler,

Sunday, April 24.

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Local Agents for the Harbinger.

Bro. Moses Chandler.
Brooklyn, Sunday, April 17—
and remain several days there and in New York.

Bro. J. Wilson.
Middlebury, Ind., Sunday, May 29—
where Bro. E. Miller jr., may appoint.

Bro. M. Batchelor.
New York, Sunday, April 17.
Newark, N. J., " 19.
Other arrangements may be made, as the Lord directs.

Bro. L. P. Judson.
Victor, Sunday, April 17.
Canandaigua, " 24.
Batavia, " May 1.

Bro. J. C. Bywater.
Liverpool, Sunday, April 17.
Port Byron, " 24.

Bro. Wm. Sheldon.
Matilda, C. W., April 23.

Conference at Waterloo.
The Lord willing, a Conference will be held at Waterloo, Seneca county, commencing Sunday, April 17, through the week, and over Sunday, April 24. As we intend to occupy the Court House, a general gathering is solicited. Ministering and lay brethren, far and near, are urgently invited to attend. Come brethren, in the name of the Lord Jesus, trusting that this meeting may prove a blessing to all the saints who may attend it, and the means of salvation to perishing souls.

In behalf of the brethren—
D. KELTY.
T. VAN SCHAIK.
BENJ. F. HANSON, JR.
E. D. HANSON.

Business Items.

J. CLARK.—We have corrected as you say—which pays to No. 513.

N. TUTTLE.—T. Atwater is debtor \$1.66.

C. L. GREEN.—We have corrected the mistake, and credited \$1.50, which pays to No. 488.

R. CORBALEY.—There is no 'difference due.' Thank you.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

N. Tuttle 520, L. P. Penn 516, C. Hill 515, A. Norton 520, E. Boynton 536, A. Boynton 502, N. Edgerton 516, J. S. Leonard 537, R. W. Allen 484, H. Hart 486, B. Hutchinson 511, T. Catlin 484, J. Collins 494, F. Keeney 508, W. K. Dean 501, H. Barrill 512, H. Burch 512, C. Ralback 512, J. Logan 512—\$1.00 each.

R. A. Sherman 536, A. Dearborn 544, I. Blanchard 456, A. McCarty 529, J. Thurston 546, M. D. Shaw 516, J. Middleton 546, J. Jakeman 484, B. Butts 502, J. N. Jerome 536, C. A. Avery 494, \$2.00 each.

J. Parker 531, \$5.00; W. Moss 541, \$3.00; C. L. Green 488, \$1.50; G. Taylor 499, 50 cents; J. Christie 546, \$2.50; J. Moses 546, \$2.50; J. Deming 485, \$1.50.

LETTERS.—G. Needham, R. V. Lyon, E. Cowles, H. Read, W. Sheldon, J. B. Cook, M. Chandler, J. N. M. Catlin, J. Wilson, H. B. Scott, E. Miller jr., S. B. Parker, R. Corbaley, R. Bacon.

BOOKS SENT.—J. Middleton, R. Corbaley, A. G. Case.

POST OFFICE ADDRESS.—Elder John Howell, W. Winstead, Ct.

DONATIONS FOR BRO. E. R. FINNEY.
J. G. Gorham — — — \$1.00

DELINQUENTS.

IF any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

THE POSTMASTER at White Oak Springs, Wis., orders W. Smith's paper discontinued, as there is no such person at that place. His previous address was Belvidere, Ill. He owes \$3.12.

O. Morse & Co.'s Window Sash Fastener.

Efficient Agents Wanted to SELL AND APPLY our Fastener, which will find the business Permanent, Safe and in use, as experienced Mechanics, especially House Builders and other competent judges testify. There will be no risk of loss in obtaining our Fastener, as they are a valuable article, which will always command the price for which we sell them. Hardware merchants and others are requested to call and examine them, and send their orders for a sample or any amount they may want. Address, O. MORSE & CO., ROCHESTER, MON.

ROCHESTER, N. Y., April 4, 1853.

(Note.—We know these Fasteners are all they are recommended to be, and think a fair profit may be realized by those who easily inserted, by simply boring a hole in the side of the sash, and require neither oil nor saw to hold them permanently to their place. In our judgment they are decidedly the best Window Fastener in use, of which we have a knowledge.)

ROCHESTER, N. Y., April 4, 1853.

Bro. E. C. Cowles.

Generals, (at the Nicholson Schoolhouse, near Bro. Plaz, South Butler,

Sunday, April 24.

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Local Agents for the Harbinger.

NEW JERSEY.
Newark, N. J., Sunday, April 17—
and remain several days there and in New York.

Bro. J. Wilson.
Middlebury, Ind., Sunday, May 29—
where Bro. E. Miller jr., may appoint.

Bro. M. Batchelor.
New York, Sunday, April 17.
Newark, N. J., " 19.
Other arrangements may be made, as the Lord directs.

Bro. L. P. Judson.
Victor, Sunday, April 17.
Canandaigua, " 24.
Batavia, " May 1.

Bro. J. C. Bywater.
Liverpool, Sunday, April 17.
Port Byron, " 24.

Bro. Wm. Sheldon.
Matilda, C. W., April 23.

Conference at Waterloo.

The Lord willing, a Conference will be held at Waterloo, Seneca county, commencing Sunday, April 17, through the week, and over Sunday, April 24. As we intend to occupy the Court House, a general gathering is solicited. Ministering and lay brethren, far and near, are urgently invited to attend. Come brethren, in the name of the Lord Jesus, trusting that this meeting may prove a blessing to all the saints who may attend it, and the means of salvation to perishing souls.

In behalf of the brethren—
D. KELTY.
T. VAN SCHAIK.
BENJ. F. HANSON, JR.
E. D. HANSON.

Business Items.

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Poetry.

Original.

My Own Blessed Home.

BY MRS. A. C. JUDSON.

Air.—Old folks at home!

There is a world of peace and pleasure,
Faith can discern,
Where lies my best, my dearest treasure,—
There's where my heart doth turn.
Here o'er this ruin'd, dark creation,
Sadly I roam;
Still longing for the great salvation,
And for my own blessed home.

CHORUS.—All the world is sad and dreary,
Everywhere I roam;
O, pilgrims, how my heart grows weary,
Far from my own blessed home.

There are those mansions full of glory,
By Christ prepared,
Where we'll recount the wondrous story,
Why joys divine are shared.
Then all the sons of God united,
Joyful will sing;
O what a shout from souls delighted,
All heav'n and earth will ring!

CHORUS.—All the world, &c.

Still best of all to see my Savior
There on the throne,
Smiles showing forth his love and favor,
And meeting all his own.
When shall we hear that voice inviting,
'Ye blessed come!'—
When shall we joyful there uniting,
Praise God that we're at home!

CHORUS.—All the world, &c.

Rochester, N. Y.

(Two errors having occurred in printing the above in a former number, we re-publish it as corrected by and at the request of the author.—Ed.)

Communications.

Though Dead, He yet Speaketh.

BRO. HALL'S LETTERS.—NO. II.

CLIMAX, Oct. 7th, 1850.

DEAR BRO. AND SR. WILLARD:—I now take my pen in hand, for the purpose of giving expression to the feelings and sentiments of my heart, and I assure you that I feel an embarrassment which I hardly know how to express.—Indeed, I feel burdened when I think of my engagement (at the Stillwell Conference) to correspond with you, and yet have neglected it so long. It is a fault in me, and I almost indulge a fear that you cannot forgive me. I sincerely regret my lack of punctuality in the matter, and really feel that if future promptitude could atone for past neglect, I would for the future be more punctual.

Dear brother and sister, do not construe my backwardness and neglect in this matter, into an evidence of coldness or of indifference towards you; for nothing is farther from the truth. I assure you, that from the time I first became acquainted with you, my heart has been united to you in pure christian affection. How often my recollections hover around the social interviews we have been permitted to enjoy, made sacred by the presence and blessing of our God! And as often as my thoughts recur to those seasons of blessing, my heart swells with emotions of gratitude and praise to God, who, in his providence, permitted me to become acquainted with you—to be a sharer of your friendly regards.

God hath made you instrumental in giving me an impulse in the divine life, which I never felt before. I trust your counsel, your example, and prayers, are not lost upon me. My heart is even now quickened. I take encouragement when I think what victories grace has done for you. I rejoice in God that some are to be found, who, notwithstanding they might have all these worldly pleasures and worldly honors, which wealth and rank can give, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Among the impressions least likely to be effaced from the tablet of my heart, are those made in the season of social and christian intercourse, to which I have already alluded. It is no small encouragement to me to know, that I am not only loved by my God, but those who have his Spirit, love and care for me too. In the fellowship of saints, there is not only pleasure, but profit. It stimulates me, even now, to new resolves—to a renewal of my vows—for I desire, above all things,

an admittance into the kingdom of God, where the pleasure which results from a union and communion of pure hearts, shall not be interrupted by separation or sorrow, pain or death.

How immense the motives to a holy life!—And yet, many who are hoping for glory, honor and immortality, at the appearing and kingdom of Christ, seem hardly to understand what is implied in being consecrated to God.

How many, among the people called Adventists, cast a look of suspicion upon pious Protestants, because they give no heed to the sure word of prophecy—look not for the coming of the Lord! I mean not to be an apologist for Protestantism, but might they not retort upon us and say, Behold, a people looking for the coming of the Lord, and yet neglecting that holiness, without which no man can see the Lord! Truly, they do neglect the prophecies concerning the kingdom of Christ, and we neglect that holiness which alone can qualify us to enter into that kingdom. If there be a delusion greater than any other, it seems to be this: praying, 'Thy kingdom come,' without a fitness for it.

O how I have feared to give utterance to that petition when I had not a clear consciousness that I was entirely consecrated to God! I have a deepening conviction that before I can reign with Christ, I must suffer with him; and I know that whatever I may suffer, no benefit will accrue to me unless I bear it with perfect resignation to the divine will. I have no hope of being glorified, till the flesh, with its affections and lusts, has been crucified. Before power shall be given me over the nations, I must have in subjection to Christ, every appetite, every affection, and every inordinate desire. Those who are in subjection to the Divine will, neither worry nor fret, nor are in the least disturbed by any thing that occurs in Providence; but by faith, will be borne quietly along through all the difficulties, disappointments, and trials, which our Heavenly Father permits to fall to our lot, without repining, without agitation; relying upon the promises that 'all things work together for good to them that love God.' 'Nothing shall harm you if ye be followers of that which is good.' With such assurances from God, who chastens us for our profit, that we may be partakers of his holiness, it seems not hard to embrace his will, as it is indicated, moment by moment, in Divine providence.

I, for one, must say, that the word of the Lord, upon which I rely, convinces me that I have not had one trial in all my life which was not necessary for me; nor do I believe I ever shall. The knowledge of these things almost overwhelms me with gratitude, and I commit myself, with all my interests, to Him who knows when to afflict, and how to afflict. If infinite love, wisdom and power are employed in my behalf, I know that nothing can harm me. Harm, then, can only come from the opposition of my own will.

Who, then, that has knowledge of God, would not abandon their own wills—their own desires—will what he wills, desire what he desires? It seems to me that the following prayer of Fenelon must be the language of every one who is consecrated to God.

'O Lord, I know not what I should ask of thee. Thou knowest what I want, and thou lovest me, if I am thy friend, better than I can love myself. O Lord! give to me, thy child, what is proper, whatever it may be. I dare not ask either crosses or comforts; I only present myself before thee. I open my heart to thee. Behold my wants which I am ignorant of; but do thou behold and do according to thy mercy: smite or heal—depress me or raise me up! I adore all thy purposes without knowing them. I am silent. I offer myself in sacrifice. I abandon myself to thee. I have no more any desire but to accomplish thy will. Lord teach me to pray. I pray thee, dwell thou thyself in me by thy Holy Spirit.'

What a rest of faith is here! Ceasing from desires—desiring nothing but to do and suffer the will of God. That will is developed, moment by moment, in the providence of God.—Every circumstance beyond our control is under-

stood to indicate, at least, the permissive will of God, and is embraced by the believing soul as among the all things that shall work together for his good. All is alike to such a soul, honor or dishonor, riches or poverty, health or sickness. All is well.

FESTUS HALL.

Authenticity and Genuineness of the Pentateuch.

BY D. F. JOHNSTON.

INASMUCH as Infidelity is at the present time making a mighty struggle to overthrow the veracity of the Bible, and as their first thrust seems always to be directed towards the Mosaic religion, I propose, in a series of articles, to examine the evidence for the Authenticity and Genuineness of the Pentateuch, and see whether there be not sufficient evidence to receive it as coming from God, and written by Moses, who is generally admitted to be its author.

Two remarks seem to be demanded before we proceed to the investigation. First: we must not expect so much, nor in every respect, so reliable evidence for these books as can be adduced for the genuineness and integrity of the books of the New Testament and many other ancient writings, for we have no contemporaneous writings with those ascribed to Moses; and, in fact, no history at all within four or five hundred years of the time of Moses.

Second: As this is an age in which almost every mind is more or less interested in its opinions, and is therefore liable to be prejudiced thereby, it will be highly necessary for us to divest ourselves of all such considerations and come openly and freely to the examination of this momentous question. Come, then, and let us reason together.

In the first place, all admit that we now have the Pentateuch, or five books, ascribed to Moses, in our possession. The question then comes up, when and by whom were they written? To determine this question, I propose, in the first place, to examine the historical evidence back from the time of Christ and his apostles, for all must admit that they were then in existence, or else how could they have quoted from them? In the New Testament there are about twenty-six quotations from Genesis, twenty-five from Exodus, thirteen from Leviticus, one from Numbers, and forty-two from Deuteronomy. In tracing back this book, I lay down the two following principles to be governed by in searching for its genuineness, which, I think, all will agree to as correct.

First: In tracing a book from one period to another, the proper way to do it is by references made to it, and the quotations taken from it.

Second: If any where, in following a book from one period to another, we invariably find it called by the same name or names by which we now call it, we conclude it is the same book, unless the contrary can be proved.

1. The first evidence we bring to prove the existence of the Pentateuch, prior to Christ, is the Alexandrine version, which was made 300 years B. C. This version, which contains nearly all the books of the Bible, we still have. The apostles frequently quoted from it, and it is admitted by some critics that the Savior himself also quoted from it. It must have been known by them to be of good authority, or they would not have quoted from it. And further, a manuscript copy of it must have been in existence at the time of the above translation, or it could not have been made. But it is not denied, I believe, by any who opposed its Mosaic origin, that it was then in existence. Here, then, we stand on common ground: believing that the Pentateuch was in existence about 300 years B. C.

2. Again, sixty years after the translation of the Seventy, or about 260 years B. C., in the book of Ecclesiastes, there are references made to the Pentateuch, calling it 'the law,' 'the book of the law,' 'the law of Moses,' and so on, by all the names which we now call it.

3. Testimony of Nehemiah, who lived 400 years B. C. He says, 'the people spake unto Ezra the

scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel, and all the people were attentive unto the book of the law.' 'So they read in the book of the law of God.' 'And they found it written in the law which the Lord had commanded by Moses.'—'Thou commandest precepts, statutes, and laws, by the hand of Moses.' He then goes on to enumerate many things which Moses did, as are recorded in the Pentateuch, which shows conclusively that he could not have known these things unless the Pentateuch was then in existence, or at least had been, before his time. In the 13th chapter and 1st verse, he says, 'they read in the book of Moses.' This is quite sufficient to show that Nehemiah was well versed in the contents of the Pentateuch, and that he called it by the very names by which it is called to this day.

4. We next bring forward the testimony of Ezra, who lived about one hundred years earlier than Nehemiah, or about 500 B. C. He says, 'They builded the altar to offer burnt offerings on, as it is written in the law of Moses, the man of God.' He says of himself, 'That he had prepared his heart to seek the law of the Lord.' 'Thou are sent to inquire according to the law of the Lord, which is in thine hand.' He also speaks of many things which are nowhere else to be found but in the Pentateuch, thus showing that it was then in existence, and that he had it in his possession.

5. Again, Malachi, a contemporaneous writer with Ezra, speaks similarly of the Pentateuch. He says, 'ye have made many to stumble at the law.' And again, 'Remember ye the law of Moses my servant, which I commanded him in Horeb.' Now, how could Malachi have known that these books were called the law of Moses, and that it was commanded him in Horeb, if such a law was not then in existence, and such a thing had never happened?

6. Testimony of Zechariah, Haggai and Zephaniah, from Malachi, 400 B. C., to Ezekiel, 570 B. C. Zechariah says, 'Yea, they made their hearts as an adamant stone, lest they should bear the law.' Haggai speaks of the law, chap. ii. 11, 12. Zephaniah has these words: 'They [the priests] have done violence to the law.'—Thus they all speak of the law being then in existence, and also mention many things recorded in the Pentateuch.

7. Let us take the testimony of Jeremiah, who lived about 588 B. C. The law is frequently mentioned by him; and in the 8th chapter, 8th verse, we read, 'We are wise, and the law of the Lord is with us.' Again, Jeremiah, speaking of the conversation which took place between Moses and the Almighty, as is mentioned in Exodus xxxii. 11, says, (Jer. xv. 1,) 'Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people.' Jeremiah (xl. 23) tells the children of Israel that they had not walked in the law of the Lord.—*Herald of Gospel Liberty.*

THE Revival of the French Empire, anticipated from the necessity of prophecy, is the title of a new work, by G. S. Faber, an English writer, who has long had the prophecies of the Bible under consideration. Mr. Faber undertakes to show that Napoleon I. was the 'seventh head' of the Beast mentioned in Revelation, while Napoleon III. is the 'eighth head.' The subsequent parts of the same prophecy, according to his prophecy, indicate clearly a terrible state of war and confusion, soon to come, 'a time of trouble such as never was since there was a nation.' This war will end in the extermination of all anti-christian power, in the year 1864, when comes the millenium.—*Exchange.*

INTELLIGENCE IN A PAPAL LAND.—Official reports from the island of Sardinia show, we learn from an exchange, that of 547,112 inhabitants, 512,381 can neither read nor write.—This island swarms with priests, and has been for ages entirely under their control.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 488.

ROCHESTER, N. Y., SATURDAY, APRIL 30, 1853.

New Series—Vol. IV. No. 46.

Poetry.

Original.

Not having Seen, we Love.

BY S. BACHELOR.

Cradled in the manger lowly,
The seed of long desire,
Heralded by angel voices,
Music of the heavenly choir:
Blessed in the prophet's arms,
Commissioned from above;
These hallowed scenes, though in the past,
Not having seen, we love.

And over that baptismal scene,
The dove-like Presence see;
Devoted sentiment expressed,
'Thus suffer it to be.'
And from this scene a life of toil,
In humble walks to tread,
With earth at his control, not he
A place to lay his head.

Earth's sentence passed, the thorn put on,
And when our sins he bore,
As part of that dread curse, for us,
The thorn his temples tore.
That life's blood spilt, expiring hope,
What grief did nature see;
Heartrending cry, 'My God why hast
Thou now forsaken me!'

The tomb, the watch, the stone, the seal,
How vain the strength of men!
His God was there, his presence felt,
That scene no more again.
No more till heaven shall come,
His righteous throne to take;
Not lowly, but arise in strength,
The angry nations shake.

Yes, he so lowly once, shall bear
The royal diadem;
Justice and judgment shall be his,
To save or to condemn!
He once the man of sorrow comes,
With glory from above;
The past, and O the future too—
Not having seen, we love!

Townsend, Vt.

The Scriptures

ABLE TO MAKE US WISE UNTO SALVATION;

OR

THE BIBLE A SUFFICIENT CREED.

BY F. H. BERRICK, LOWELL, MASS.

THERE is no work of human production, that contains such a variety of principles, which, when viewed as a whole, make such a complete system as the Bible. It is the great fund of knowledge. It reveals to us the mystery of creation. There we learn the character of God his attributes and perfection—his justice and mercy. There we learn the history of man—created as he was in the image of Him who rules the universe; endowed with intellectual powers, and moral capacity, perfect and upright—a candidate for immortality. Restrained by one command, yet acting with a free, unbiassed will, we see him transcend the law of God, we hear the sentence fall from the lips of his 'Maker,'—'Dust thou art, and unto dust shalt thou return.' But will He leave him to his own inevitable fate? Will it be an eternal sleep? Shall that dust never be reorganized? Will Satan triumph over the 'Eternal Jehovah'? We look! We listen! We hear the announcement, *I have found a ransom.* There we see the 'plan of God' developed, counteracting the influence of his rival, Satan. There we see men of the meanest condition, the smallest capacity in the eye of the world, inspired by the spirit of Him who fills immensity with his presence; revealing the fact of man's salvation, through a crucified Savior. There we behold the most sublime truths—the most comprehensive sentiments; principles more philosophical than those of 'Pythagoras'—of more moral worth, than those of

'Socrates.' There we see shepherds, announcing the birth of the Son of God, and listening to that enraptured strain, 'Glory to God in the highest, peace on earth, good will to men.' There we see the 'Fisherman' called to leave his net, commissioned to cure all manner of diseases, and to preach the 'Gospel,' which is the power of God unto salvation, to every one that believeth. 'There we admire the purest morality in the world.' The 'Bible' accounts for the evils entailed upon the posterity of Adam; it presents a plan, which, if believed, will ultimately free us from all the maladies consequent on the fall. There we read of the wonderful conception of the Son of God—his birth—his miracles. The fulfilment of the many predictions, connected with his first advent; the circumstances attending his death, when 'he made his soul an offering for sin'; his resurrection, his ascension, his intercession, his second coming, the judgment of the world, the resurrection of the dead, the translation of the saints, the destruction of the wicked, the establishment of the everlasting kingdom, 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.'

The above are some of the items contained in this wonderful book—the 'Bible.' And who can wonder at the remark of Paul to Timothy, 'They [the 'Scriptures'] are able to make thee wise unto salvation?' 'All Scripture,' says the apostle, 'given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect,—thoroughly furnished unto all good works.' Instead of looking to commentaries, or depending on what the *Fathers* of the church have said for doctrine, or making creeds for our own use; we are to *search the Scriptures*—relying on what has been spoken by the Savior and the 'prophets,' and the apostles of the Lord Jesus Christ, as the only doctrine able to make us 'wise unto salvation.'

But the apostle goes further, and declares, that the Scriptures are profitable for reproof; they are able to convince men of the truth, and to confound those who deny it. Says Charles Beecher, 'This specification,' viz., for reproof, 'fairly covers the whole ground of the prevention or extirpation of error.' In familiar language, the keeping the church pure from heresy. That this is the force of the term 'Elenchyon,' will be perceived by any one who will compare the 'New Testament' usage on this word, and its parent verb. The Bible will not only teach truth; it will kill error. It may not kill every thing that you and I may consider error. It certainly will, when used rightly, extirpate what God regards as such; and, be it remembered, that He alone is to pass that sentence. That the Bible will have this effect, follows of course from the first specification, viz., for doctrine; for truth and error cannot exist together: they are as fire and water. The more truth is taught, the more error dies. This also follows, because the Word of God is constructed with direct reference to the cardinal errors of the human mind, by a Divine Reasoner, with such tremendous ability, that those errors cannot live under a conscientious study of that Word. This also follows, because the Scriptures are self-interpreting, self-rectifying, self-vindicating. And the sure way of testing an error claiming scriptural support, is, call it to the spot where it claims pa-

rentage, and call in the rest of the Scripture to testify. In this way, erroneous interpretations must die, and do die. And if there be any interpretation that will not die so, then 'in God's name let it live!' How foolish it is for a class of persons to get together in conference capacity, and resolve what is and what is not truth! It is assuming that which does not belong to any man, or body of men; it is a relic of the 'Roman Church,'—an usurpation of the 'mother of harlots, and abominations of the earth.' And notwithstanding this power has been crippled, at least in a political sense, yet some of her relatives ['harlots'] are 'following in the footsteps of their illustrious predecessor,' as the following will show:

Resolved, That the peculiarities of that theory denominated *Millerism*, together with all of its modifications, are contrary to the standards of the church, and as such, we are pledged to banish them away.

There is nothing said about its being contrary to the Bible, but, contrary to the *standard of the church*. This, as one writer remarks, 'savors a little of the little horn.'

For Correction.—This relates to church discipline, and church government. 'There is not,' says Charles Beecher, 'an offence against Christ, nor against the cause of Christ, whether in the church simple, or aggregate, which can not be brought to conviction just as far, by the use of the Bible alone, as God ever intended to have it convicted; and if there be an offence which cannot be thus convicted, it is not an offence against Christ, but against a human figure, and such an offence—let it be committed.' If the Bible is a sufficient rule of faith and practice, every thing used as a substitute is an innovation. We have no right to make any tests; all that are necessary to salvation, may be found in the Bible.

All creeds, from the Thirty-nine Articles down to the most simple, as used by Adventists, are wrong. Not that they contain no truth; but the principle is wrong. It is the same in every instance. A person, to join the Church of England, must approve of its creed;—and it is the same with some Adventists, as the following from one of our model churches will show:

'Any person or persons wishing to become members of this church, approving its declaration of faith as recorded in the church-book, will make such wish known to the committee or deacon.'

Now, this is an iron bedstead, sure enough.—Mark! there is nothing said about the Bible, but approving the declaration of faith, as recorded in the church-book. Where in the Bible is there any thing of this kind? Luke tells us, in Acts, that the Lord added to the church anciently; and those added by any other than the Lord, must be tares. And again, if this idea of connecting persons with this human machinery, is a part of the gospel, why then is there not something in the Bible to support it? The example of Philip is against it. Look for a moment to this circumstance. The angel says to Philip, 'Arise, and go toward the south, unto the way that goeth down from Jerusalem, unto Gaza, which is desert.' He obeys the command, and as he moves toward Gaza, he overtakes or meets with the 'Egyptian Eunuch.' The Spirit says, 'Join thyself to the chariot.'—He did so, and after listening a few moments,

he inquires, 'Understandest thou what thou readest?' 'How can I, except some man should guide me?' was the reply. Then Philip began to preach to him Jesus. And as they went on their way, the Ethiopian inquires, 'What doth hinder me to be baptized?' And Philip said, 'If thou believest with all thy heart, thou mayest.' He replies, 'I believe that Jesus Christ is the Son of God.' This was the test. The chariot is commanded to stand still; they went down both into the water, and Philip baptized him. And when they were come out of the water, before, as we may conclude, he had time to enter his name on a church-book, 'the Spirit of the Lord caught away Philip, and the eunuch saw him no more.' There is nothing said about his joining the church after he believed; from the fact that, *by obedience to God*, he already belonged to it. He had entered in by the door, [Christ,] and all who climb up some other way 'are thieves and robbers.' But it may be said that we must have something of this kind, because circumstances demand it. But this can be no argument in favor of it; for, if it had been necessary, the apostles would have informed us of it.

The apostle, in his charge to the elders of the church at Ephesus, scans the entire dispensation. It is as follows: 'Take heed unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood. For know this, that after my departing, shall grievous wolves come in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified.' One part of this charge is addressed to the ministry. Take heed unto yourself—or yourselves; 'see that the life of God remains, and the work of God prospers in thine own soul.' Take heed that thy words be seasoned with grace. Let thy conversation be upright, godly, sincere, as becometh the gospel. It should be without covetousness; 'Desire nothing more than what God has given you, and especially, covet nothing which the Divine Providence has given to another man; for this is the *spirit of robbery*.'—Subdue that insatiable desire for secular gain; bring it into subjection to the will of Christ; be content with such things as ye have: for he [the Lord] hath said, I will never leave thee nor forsake thee. The man of God must not be a 'brawler,' but quiet and peaceable. He must be no 'striker,' not quarrelsome; not a persecutor of those who may differ from him; for, to indulge in such a spirit, is to give our profession the lie. He must be apt to teach. 'Study,' says the apostle, 'to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth.' He must be careful to teach the *whole* word of God, regardless of the commandments, doctrines and traditions of men. In a word, he must be an example of believers in word, in conversation, in charity, in spirit, in faith, and in purity. And thus, in keeping himself by the assistance of God's grace, he is prepared, in the second place, to take heed unto the flock, over the which the

Holy Ghost hath made him an overseer; to feed the Church of God. Mark! the man of God is to feed the Church—not to legislate. He is to give to them (the Church) their portion of meat in due season.

The apostle anticipated the fact, that a class would arise, which he denominates wolves, not sparing the flock. One characteristic feature of this class would be, a disposition to lord it over God's heritage. The seed had already been sown. Some had become carnal. There was a 'Diatribe,' who loved to have the pre-eminence, viz.: 'lord it over God's heritage.' And there has been many of these 'Diatribes,' clear down to the present time. Look at the Bishop of Jerusalem, Antioch, Rome, Constantinople, &c., striving for the mastery; till finally the Bishop of Rome succeeded, trampling under foot all others, and then rearing a mighty fabric, and taking his seat in the temple of God, showing himself that he was God. But we must remember that this was not done in one year, or one century. It was like the leaven in the measure of meal—a gradual work. The deviation was so small at the first, as not to be noticed. The professed Church were imperceptibly assimilated into the same spirit: like priests, like people—Like the car loaded from the train on a downward grade—at first it moves so gently, no fears are entertained—how little will it take to stop it, is the feeling that pervades the mind of the passengers; each one feels secure. It gathers strength—its velocity increases—the brakes are applied; but it is too late! In turning a curve, the track spreads, and both car and passengers are precipitated into the gulf below. How completely this illustration covers the ground! The professed Church, becoming cold in her affections, indulging a self-confident spirit, disconnecting herself by her legislative acts from the Great Head of the Church; went back, step by step, till finally she fell into the yawning gulf of apostasy. 'The making of an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people, was the last step. The difference between, was only the growth of the principle. For the right to dictate what a man shall find in the Scripture, and the right to dictate that he shall find nothing, are one.' Making creeds is the first step in apostasy; yea, more, it is evidence that the person or persons are already backslidden.

It may be remarked, that those who make creeds are honest. True; but no more so than those Bishops who met at the 'Council of Nice,' A. D. 25, 'and fully settled the doctrine taught in the word of God, banished Arius into Illyria, and compelled his followers to subscribe.' Honesty is no evidence that the thing is right. The 'Inquisition' was honest in delivering over her victims to the civil arm; yet, who but a Catholic would approve of such God-hating work? It may be remarked that, there is a difference between the synods of Nice, Chalcedon, &c., and those of the present time. True; but what is the difference? *Ans.* The same as between the Anaconda of Ceylon, and the smallest serpent that crawls the earth. The former has power to destroy a person in a moment; the latter, not having the power, yet possessing the disposition, shows, by running out his little forked tongue, what he would do if he could.

'The apostolic churches, during the whole of the first century, had no creed but the Bible.'—And to urge creed-making as necessary because of a change of circumstances, is to insult God, and it is an imposition on Jesus Christ. The Lord knew all about the adverse circumstances, the fiery trials through which the Church must pass. He told the disciples, 'that in the world they should have tribulation.' 'Verily, verily, I say unto you, that ye shall weep and lament.' In this language, He scans the history of the Church, clear to the end. But nothing like authority or lenity is given for creeds, or any of this human machinery. The Apostle Paul informs the Church, that men 'would arise, speaking perverse things, to draw away disciples from them.' And if ever an opportunity offered it,

self to instruct the Church in relation to this matter, it was at this time. But not a single word is said from which we can gather any thing of this kind. It is as follows: 'And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up.'—No intimation here of creeds or compacts. And if men will not stand without this miserable man-made stuff, the quicker they fall, the better.

But it is not only so with creeds, but every organization and compact, separate from the word of God, is of the flesh. But as there are many reasons urged in favor of creeds and compacts, we may perhaps now, as well as any time, call them upon the stand in this connection.—*Ans.*

1st. It is said they had churches in the apostles' day. True; but the term church, as Adam Clark says, simply means an assembly or congregation, the nature of which is to be understood from connecting circumstances. Wherever the believers assembled, there was a church.—Hence we read of a church at Ephesus, Corinth, &c. Sometimes the term church includes the entire company of believers in every age of the world, as may be seen by looking at the following passages: Eph. i. 22; v. 24, 25, 27; Col. i. 18, 24; Acts xii. 28. Hence the remark, that they had churches in the apostles' day, is no argument in favor of the present existing compacts. There is no intimation that they had articles drawn up on paper, to which they subscribed. We go further:—There is no evidence that they had a record of names; and, however innocent this may seem to be, we regard it an innovation. But,

2d. It may be remarked that, by being banded together, we can watch over each other. But we can watch over each other without these bands; and if we are living and acting in the fear of God, we shall love each other sufficiently well to reprove, rebuke, and exhort with all long-suffering and doctrine. And in this way, we shall 'lift up the hands that hang down, and the feeble knees; and, making straight paths for our feet, that which is lame will not be turned out of the way.' This is a duty we owe to all the church; and were it not for these sectarian pens, we could speak the truth to all the church. We could watch over each other in love—the only true bond of union. And thus, in loving God with all our hearts, and speaking the truth in love, 'we shall grow up in Christ, from whom the whole body fitly joined together, and compact by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'

3d. It keeps out wicked men.—This is a most palpable falsehood. The history of all the past is against it. The church, in every age of the apostles' time, hath been troubled with wicked men. The Savior taught his disciples that 'the wheat and the tares should grow up together, until the harvest.' And he whose penetrating glance could trace its progress through the succession of ages, by this significant parable, in which he represented its condition, (Matt. xiii.) and proclaimed, that it would consist, according to its earthly composition, of a mixture of true and false members. 'He reserved the public sifting and separation of this mass of men, so different in their dispositions from each other, to his final judgment alone.' He has blamed that hasty and intemperate zeal of man, which, while it would separate the tares and the good seed before the proper season comes, is apt to pull up the hidden seed of the wheat with the tares. A great majority of the professed church, at the present time, notwithstanding their organizations, are as corrupt as was the church in the dark ages. But,

4th. It keeps out heresies.—If this be so, why did not the apostles keep out heresy? For we are told by some, at the present time, that they had creeds and compacts? There were some in the apostles' time who believed in circumcision. He, the apostle, inquires of the Galatians, 'Who hath bewitched you, that ye should not obey the

truth? In writing his fifteenth chapter to the Corinthians, he inquires, 'Now, if Christ be preached that he rose from the dead, how say some among you there is no resurrection of the dead?' These were fatal errors. Again, we inquire, if, by being organized, the church can keep out heresy, why has not the church kept it out? There never was a time when there was so much heresy, corruption, and wickedness as at present. Hundreds of professed Christians deny the personal coming of Christ; they teach that persons, when they die, go immediately to heaven; that people have immortal souls; that the spirits of men, after they are dead, return to this world; and that they are peeping, rapping, and muttering, which, by the way, is a legitimate fruit of the immortal soul theory—a counterpart of that lie of Satan—'Thou shalt not surely die.' These, together with the idea that heresy may be kept out by human machinery, are some of the leading errors of the age. But,

5th. The ministry is supported.—I am thinking this is the main thing, after all. The loaves and fishes, with the great mass, are the thing.—Did not the apostle Peter anticipate the fact that such a class of persons would arise, when he exhorted the elders to take the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind? The question with the great mass is not, where can I do the most good?—but, where can I get the best pay? The loudest call, is where there is the most money.—These facts are so well known, as not to require any thing but common observation to demonstrate their truthfulness. But,

6th. To know who we are.—Satan's course, from the commencement, has been a most artful and cunning one: it has been the very business of his existence, when he could not get people to renounce the truth altogether, to make them believe it possible to improve a plan which God, in his infinite wisdom, has devised for the welfare of mankind.

The 'Jews' (as their history assures us) at first were willing to be directed by the Almighty; but by and by, they thought themselves capable of legislating; and being puffed up in their minds, and having their foolish hearts darkened, they rejected the Lord; and then coming to Samuel, their plea—O how specious, how reasonable!—Behold thou art old, and thy sons walk not in thy ways; now make us a king, to judge us like other nations.' They entertained fear, undoubtedly, that after Samuel's death, which was approaching, that they should be puzzled to know who we are.

This very ideal David to number the people, contrary to the command of Jehovah. And how often it has been done since that time, to gratify a foolish heart and a vain ambition! Would it not have sounded curious enough to have heard Paul say to Timothy, 'Timothy, we must ascertain who we are?' And would not the young disciple, if it was possible for him to fathom it, (for it is a vague term,) replied by saying, 'You told the Philippians that we were the circumcision, who wanted our names in the church book? no; that we were the circumcision, who want to legislate? no: We are the circumcision, who worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh.'

'Ye,' says Christ, 'are my friends, if ye do whatsoever I command you.' In order to answer this question fully, we must, in the first place, answer one that comes before it—one that is primary, viz: Do we love God with all our hearts, and our neighbor as ourselves? Do we live up to all the commands of God? Are we conformed to his moral image? Is it the business of our lives to do all that God has commanded? Are we believing all the truth, and living up to all the light we have? If so, we are Christ's; and being Christ's, we are 'Abraham's seed, and heirs according to the promise.'

It is not strange that the nominal church should lose her identity. But when we hear Adventists inquire, 'Who we are' it comes with an ill grace. It sounds so silly. What! have we been engaged in this glorious cause fourteen or fifteen

years, and never learnt, 'Who we are?' What does all this mean? Why this effort on the part of some to organize, and bring in all the Advent bands, and unite them in a compact? Does this look like a confident, unwavering faith in the speedy coming of Christ? Did we not deny, years ago, this miserable work of forming ourselves into a sect? Hear the *Advent Shield and Review*, for Jan., 1845, vol. i. No. 2, p. 198. It speaks the language, I will venture to say, of the great majority of Adventists. Here it is:

'But Adventists have no wish, no intention, no need of constituting themselves into a distinct body.'

How is the foregoing to be reconciled with the efforts of some at the present time, unless there has been a mighty change? It may be remarked, that circumstances have driven us to adopt this course. But what are the circumstances? Is it because of impostors, or heresy? And do we expect to be free from these by associating ourselves together in this way? We did not feel the need of any thing of this kind in forty-two and three. Our hearts were united in the bonds of love; and if this bond has been severed, instead of fixing up something as a substitute—something that is contrary to the word of God—we should, by preaching the simple truth, remove the cause, and 'nature [grace] would work its own cure.' But no; we must have our creeds, our organizations, our conferences, and our delegates to those conferences. And then, having ascertained, who we are, we are prepared to act. But act how? Why, we can 'shear off the troublesome thinkers.'

But it will be remarked that this is not the design, and that it is wrong to judge our brethren in this way. But we may remark that it is so already—the mystery of iniquity doth already work. The very design of organization, in the common acceptance of that term, and also of creeds, is to proscrib individual liberty; they are opposed to free action. It will not do for a man to act in accordance with the commission, 'Go ye into all the world, and preach the gospel to every creature.' No, he must preach to our party—to our people. To illustrate this principle, we quote the following from the life of Lorenzo Dow:

'A preacher from America, whose name is Lorenzo Dow, traveled lately in Ireland, without any official recommendation from the American Conference, or any of the rulers in that connection, and yet professing himself a friend of the Methodists. What judgment is it expedient for this conference to pass concerning the conduct of that man?' *Ans.*—We are most sincere friends to religious liberty; but we consider ourselves called upon to inform the public, that Mr. Dow has no connection with us, nor did he receive the least permission or encouragement from the conference to travel through Ireland as one of our body, or as one of our friends; and we are determined, that if he returns to this country, none of our preaching-houses shall be opened to him on any account.' Again, 'letters of falsehood and lies, to set the government to sacrifice an individual on the altar of tyranny, because he goes so independent of the bishop's power; and otherwise will [do] hatch from the same nest, &c. . . . Better one suffer than many. If he is innocent, we must use power, and make an example of him. What for? As a warning to others not to dispute our power, which, if right, we have by Divine delegation, to enforce, 'MORAL DISCIPLINE.'

The question is not, what does Christ require?—but, what says the bishop? Now, we would say nothing, but for the fact, that the same principle is developing itself in our own ranks.—This miserable creed system is now exerting upon Adventists an unsuspected, but tremendous power against the liberty of the gospel.

It is stealthily creeping upon us. May God unseal our eyes, before we get entangled in the meshes of the net of the Devil! 'It is true, each denomination says, we are not in the penalty; we only decline to receive into our ranks one

who does not agree with us. And this is so specious, it sounds so reasonable, that it might deceive the very elect. But it is the most consummate stroke of infernal craft, and doubly distilled Jesuitism.' It is like Rome handing over the victims of the Inquisition to the civil arm, charging it to do them no harm; and then piously lauding her own lamb-like disposition.—'It is true, the denominations do not do the candidate any harm; they only leave him to his inevitable fate.' But it may be remarked, that it is of no use to say any thing about it; and should the individual lift his warning voice against it, he is accused of having a hard spirit—of opposing somebody. But we wish it distinctly understood, that we are not at war with persons, but principles; not with men, but measures. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We are opposed to these religious combinations, because we believe they are opposed to God and his cause.

To give this idea more perfectly, we submit the following extract from the pen of Bro. J. V. H., (*Advent Herald*, Sept. 18, 1844.) headed, 'Apostolic Example for our Course.'

'And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.'—Acts xix. 8, 9. 'It was not until divers were hardened, and spake evil of that way [the Lord's coming] before the multitude, that the brethren were moved to come out, and separate from the churches.—They could not endure this 'evil speaking' of the 'evil servant.' And the churches that could pursue this course of oppression and 'evil speaking' toward those who were looking for the blessed hope, were to them none other than the daughters of mystic Babylon. They so proclaimed them, and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of LIFE and DEATH. It is death to remain connected with those bodies that speak lightly of, or oppose, the coming of the Lord.—It is life to come out from all human tradition, and stand upon the word of God, and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'—2 Cor. vi. 17, 18.

2d. These 'creeds' and compacts are opposed to free speech. One great object of creeds, is a union of sentiment. Hence, when a man joins any one of the various denominations, the creed is presented, or the question asked, Do you believe so and so? Should he dissent in some particulars, yet being an influential or wealthy person, he may join by promising he will not agitate the points of difference. But let us look at another case. Here is a minister—and, by the way, there has been many of them—who embraces the truth of the Lord's speedy coming; it is as a fire shut up in his bones; he comes with the joyful intelligence before his congregation, and in the fulness of his soul he preaches that truth, which is the power of God unto salvation to every one that believeth; and in less than one week he is waited upon by the bishop, or the committee, or peradventure, he receives a line through the office, informing him he must desist, for it is contrary to the standards of the church, and as such, we [elders, bishops and deacons] are pledged to banish it away. If he persists, he must be admonished. If he continues

to act the part of a man and a christian, turn him out—yes, shear off the troublesome thinkers, and sing stagnant hallelujahs.' But we may come nearer home. How often we hear it remarked, 'Don't say any thing about the Sonship of Christ—the sleep of the dead—the destruction of the wicked; for, if you do, you will hurt somebody's feelings! Yes; we have men among us who have declared, that these questions shall not be preached in their pulpits. But the question may be asked, 'Have we not a right to say what shall, and what shall not, be preached in our pulpits? and shall we not use our utmost endeavors to keep the church pure?' Well, how, this looks very reasonable, and were it not for the history of the past, we might regard it as being very innocent. But we look to the 'council of bishops,' who met A. D. 325: they acted from a conviction, that it was their prerogative to say what should be preached; and by this act, though honest and sincere, they were the unconscious tools, in the hands of the devil, of begetting a child, which ultimately proved itself to be, the 'Mother of harlots, and abomination of the earth.' May the Lord help us to be free, and preach our sentiments! 'For he's a freeman whom the truth makes free, and all are slaves beside.' But,

3d. The few act for the whole.—Look to the history of the Christian Church—the Council of Nice, Chalcedon, &c. Who acted in these conferences? *Ans.* A few bishops. They got together; resolved that they were the Church, or its representatives; made creeds, and then imposed them on the flock. This has been the policy of Rome; for hundreds of years her Popes and Cardinals, Bishops and Priests, have been humbugging the people, hurling their anathemas at a Luther and a Cranmer. Why is this? *Ans.* Because they dared to dissent from the decrees of those councils. But we do not stop here; that spirit, or desire to lord it over God's heritage, which characterized the councils of Rome, has been transferred to the various synods of our time. It is often the case, that a few persons get together, take into consideration the 'wants of the cause, as they call it, reduce them to one or more propositions, and then bring them before the meeting. Perhaps one of this number makes a motion, and another of them seconds it; it is accepted, then adopted by the votes of ten or a dozen, more or less; half of whom are the very persons who concocted it. It is then blazoned abroad, and O! what a bluster! When the merits of the case are known, it reminds one of the fable, 'The mountain labored, and brought forth a mouse.'

4th. It evinces a want of faith and confidence in God.—Creeds are never talked of, until persons begin to grow cold in their minds. 'The Church, during the whole of the first century, had no creed but the Bible;' but when she departed from the simplicity of the Bible, and lost her faith in God, then she began to legislate.—They (the church) felt, as many express themselves at the present time, that we must keep the Church together. Yes, and here was, and still is, the very trouble: we must do it. This is not our work; it belongs to the great head of the Church; and if we had faith and confidence in God, and in his Word, we should be willing to let Christ do his own work. Every effort to keep the Church together by making creeds, is an innovation. There were divisions in the apostles' day, and there have been divisions in every age since that time. Every effort on our part to steady the Ark, when such effort has not been put forth in accordance with the plan of God, has been frowned upon by the Almighty. It is often the case that those who seem to have so much anxiety, and manifest much zeal to hold and to 'build up the cause,' as they are pleased to term it, are, when the truth is known, trying to build up themselves. While it is our duty to do all we can, under the blessing of Heaven, to promote the welfare of the cause with which we are associated, we must be careful not to indulge a thought that its prosperity depends upon our feeble efforts: for it will live, whether we do or not. Christ stands at the

helm, and if we abide in the ship, we shall be safe. But the creed-power, or 'organizations,' in the common acceptance of the term, are not only opposed to free action—free speech—but,

Lastly, It is the most effective means to destroy souls of any thing that was ever brought into existence. The professed church to-day stands just where the Jews did eighteen hundred years ago; and the language of Christ, as addressed to the Pharisees, is applicable to the various denominations: 'But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Fine meeting-houses, costly pulpits, and a ministry that will please itching ears, are the things with the great mass. They are guilty of turning the Lord out of doors, for they have rejected his truth.—'Ichabod' is written on these pleasant palaces. The great majority of the ministry are dumb dogs, lying down, loving to slumber; yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: 'they all look to their own way, every one for his gain from his quarter.' They are turned into fables. 'They love the praise of man more than the praise of God.'

The great mass have corrupted their way; but yet there are a few who are honest, and would believe if they could hear, and they could hear, if it were not for these sectarian pens.—They (the few) are famishing; they die for lack of knowledge.

Well, now, to take one step towards adopting a system, the perfection of which leads to such damnable results, must be a departure from the simplicity of the truth—a recreancy to the cause which, in the end, will be more baneful than beneficial.

Some of those who want a record of names would shudder at the idea of being connected with such a system as that referred to above; and yet, in ninety-nine cases out of a hundred, this is the result where the first step is taken.—We say, therefore to all, 'Beware of the first step! Do not give your influence in favor of such a wicked system, lest you be taken in a snare! If you are in any of these sectarian pens, leave them at once; for they, like Korah, Dathan, and Abiram, are soon to sink into the pit. Those that are being formed by Adventists, are no better than other denominations. In some respects they are worse.'

There are men among us, preaching brethren, whose moral and religious characters are unimpeachable—men of sterling worth, and of marked ability; yet, because they view matters somewhat different from some others, or because they will not be restricted to preach wholly to our party, they are disfellowshipped; they are whispered to be 'unsafe, unsound, heretical!'—Some may say, that it is of no use to expose our brethren;—ah, to hold our peace would be to follow in the same track—to adopt the same policy of an apostate church. We wish our brethren to know, both far and near, that this is the policy of some at the present time. We have nothing to say against men, but against their courses and their measures. Let every Adventist, who wants to be free, beware of this human machinery—these sectarian pens—this last effort of Satan to destroy souls.

We cannot help but exclaim, in the language of a 'celebrated writer': 'Oh, woful day! Oh, unhappy church of Christ! Fast rushing round the fatal circle of absorbing ruin! Thou sayest, 'I am rich, and increase in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!'—We have said, and we repeat it again, there is no need of any creed but the Bible: we have learned that it is a sufficient rule of faith and practice: it is the best discipline we can have; and I will venture to say that, in ninety-nine cases out of a hundred, all the difficulties can be settled, if we will follow out the rules given by Christ and his apostles. Let us hear the Savior speak: 'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother

hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' Matt. v. 23, 24. Again, we read, 'And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses.' Mark xi. 24. 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.'—Matt. xviii. 15-17. The apostle says, 'And if any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as brother.' 2 Thess. iii. 14, 15.

The above, together with many more scriptures that might be quoted, involves the principle on which brethren are to settle their difficulties. And when the professed church of God, instead of urging the necessity of abiding by the above principle, departs from the Lord, by appointing committees to settle the differences between brethren, they are guilty of the most audacious folly. If difficulties cannot be settled by this rule, nothing will settle them but the final judgment.

We say, then, in the language of Beecher, 'Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable.' The waves of the coming conflict, which is to convulse Christendom to her center, are beginning to be felt.

The deep roarings begin to swell beneath us. All the old signs fail. God answers no more by Urim and Thummim, nor by dream, nor by prophet. Men's hearts are failing them for fear, and for looking after those things that are coming on the earth. Thunders mutter in the distance; winds moan across the raging bosom of the deep; all things bode the rising of that final storm of Divine indignation, which shall sweep away the vain refuges of lies. When the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of devouring fire; with scattering, and tempest, and hail stones; in that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him whose eyes are as a flame of fire—on whose head are many crowns—who is clothed with a vesture dipped in blood—whose name is called 'The Word of God!' He who is to come down, and tread upon the high places of the earth, trampling his enemies in the dust, destroying the works of Satan, breaking up all these compacts which are opposed to his truth, establishing his everlasting kingdom, which is not to be left to another people, but which is to break in pieces all other kingdoms, and it shall stand for ever. Even so, 'Lord Jesus! Come quickly! Amen.'

Bro. T. GARRETT spoke to the Church here last Tuesday evening. He is warmly engaged in endeavoring to wake up the Church to present duty. At Orangeport, where he resides, we learn that the Church has been much revived recently—and two have been added to their number.

Sh. A. C. JONSON's book is now in press, under contract to be out by the first of June, in season for the Conference. Those wishing to purchase will then have an opportunity.

Those who have been interested in the discussion between Bro. Grew and myself, will do well, (if they have not read it,) to procure my pamphlet—'Contrast between Protestantism and the Gospel.' The subject is worthy a critical investigation. The 'Contrast' may be had at the Harbinger office; also, of Bro. G. B. Stacy, at 526 Broadway, corner of Spring street, New York city. For price, see list of books for sale, in the Harbinger.

N. M. CATLIN.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.
ROCHESTER, SATURDAY, APRIL 30, 1853.

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THE GOSPEL.

(Continued.)

In resuming the investigation of this important subject, we would in the first place impress on the mind of the reader, the great and important fact, that a leading and prominent object which actuated Paul in writing his epistle to the *Hebrews*, was to convince them that the law of Moses, though divine in its origin, was nevertheless but temporary in its duration, and typical of the perfect and abiding covenant which should be established in the 'world to come,' under the millennial reign of Christ. Hence, he says—'For the law having a shadow of good things to come.' Heb. x. 1. This expression covers the entire ground of the apostle's preceding argument embraced in the nine previous chapters; in which he had distinctly spoken of the literal rest of the Jews in Canaan, their priesthood, covenant, and all things that pertained to their temple worship: he had spoken of them all as *types*, which we have taken up in regular detail in our previous articles on this epistle, with the exception of the *tabernacle*, which now specially claims our attention.

Much sanctity and great glory clustered around the tabernacle of Moses, which he was commanded to make according to the 'pattern' showed him in the mount. Heb. viii. 5. If it was a *pattern*, of course it could not be the *reality* to which it pointed. The antitypical tabernacle was shown in vision to Moses, and he was told to make a *pattern*, type, shadow or representation of it. This he did, consequently those who saw the tabernacle and its worship, beheld a representation or type of a future and more glorious tabernacle and worship. This will not be disputed, for all christian expositors of the Scriptures admit that the tabernacle of Moses was typical in its design. The law of type and antitype requires that there should be a perfect agreement between the two, otherwise the one would not be an exact pattern of the other. With these facts impressed on the mind of the reader, we inquire—

What is the antitype of the tabernacle of Moses? Before proceeding to the investigation of this important question, permit us to state that after the erection of the temple of Solomon it stood as the type in this respect, for it seems to have taken the place of the tabernacle which was a figure for the time then present. Heb. ix. 9. We will now attend to the question—What is the antitype of the Mosaic Tabernacle, or Solomon's Temple?

In reply to this question the unbelieving Jew or Hebrew could give no satisfactory answer, for he considered his law and temple permanent and perpetual in duration, and consequently not typical in their character. But the believing Gentile church has a ready answer to this great question, viz.—that the *Gospel Church* is the antitype of the temple of Solomon. That this supposition is erroneous, we think is evident, because there is no agreement between the type and the supposed antitype; there is no resemblance between the temple of Solomon and the Gospel Church; but there is a great disagreement between them. The temple had but one location, while the Church is simply a congregation of believers, located in every country and place, where such a congregation can be gathered. The temple had its outer and inner court, the holy and the most holy place; but the Church makes no such distinction in its departments, but admits all of its members to full and equal enjoyment of its most sacred rights and blessings. The temple had its mercurial seat, its ark, its tables of the covenant, its cherubim, its shewbread, its altars, its victims, its brazen sea, its tongs, shovels, hooks, snuffers and vessels of gold, silver and brass, together with numerous other things which it would be the height of folly to attempt to find an antitype in a congregation of Christians. The temple had its high priest and priests, whose work, located as it was in the temple at Jerusalem, has no antitype in the church, scattered as it is over the world. The temple had

its sabbaths of days, weeks and years, and many other things which we cannot mention, which together with those we have named, have not their antitypes in the Gospel Church. But they must have their antitype somewhere, for they were exhibited to Moses in the mount as a 'pattern' by which the types were formed, and the 'law' is 'a shadow [or type] of good things to come.'

But, it may be asked, is not the Church called the temple of God? It is. Speaking of the Church, Paul says, 'In whom all the building, fitly framed together, groweth unto an holy temple of the Lord.' Eph. ii. 21. This is figurative language, and simply means that as the temple was a place where God's presence dwelt, so the church should be so pure and holy as to be a fit place for God to dwell by his truth and righteousness; for the next verse says, 'in whom ye also are builded together for an habitation of God through the Spirit.' In this respect there is a resemblance between the temple and the church; but this does not prove that the one is the type of the other and *vice versa*, any more than that the church is proved to be the antitype of the human organization by the same apostle—because he uses it to illustrate the character of the church; (1 Cor. xii.); nor that individual Christians are antitypes of the temple because Paul calls them the 'temple of God.' 1 Cor. iii. 16. There are points of comparison between the temple, a house, a city, a man, a woman, a vine, and many other things, and the Church, but it is no more the antitype of the one than the other.

Some suppose that the *New Jerusalem*, which they think is located somewhere above the atmospheric heavens, is the true antitype. If this hypothesis be correct, then the theory that the church is the antitype is incorrect, for the church and the New Jerusalem cannot both be antitypes of one and the same type. That the church is not the antitype we have already shown—and we think it highly absurd to say that the New Jerusalem is, if it is located above, and sustains the character some suppose. Here we must close, and will endeavor to answer the important question under consideration next week.

(To be Continued.)

THE CAMP OF THE SAINTS.—A brother has suggested the following relative to the location of the camp of the saints: Where can Bro. Turner locate the camp of the saints named in Rev. x. 1? According to his theory of the thousand years in the past, they must now be in their encampment in the 'beloved city,' and Satan must have been loose, deceiving the nations and gathering them around the camp of the saints about two hundred and fifty years. This camp, this city, this deception of the nations, their gathering around the camp and the beloved city, according to Bro. T.'s hypothesis cannot be on the new earth, because, as he supposes, before that state begins, the devil and wicked are finally destroyed. He does not admit of an age of dispensation between this and the eternal age. Hence this camp, beloved city, &c., must be in this gospel age, and somewhere in actual existence now. We would like to know on what part of the earth he locates them, and whether or not they are realities, or mystical phantoms? We see no way for him to dispose of this matter, but by applying the mystical principle to the camp, city, deception, nations, devil, devouring them, &c., &c. In this way they can be made to suit the theory of the thousand years past, just as easily as this same elastic principle of interpretation makes 'breath of life' mean immortal soul; death, eternal life in misery; destruction, preservation in hell torments; coming of the Son of man, death; the kingdom of God, principles of godliness; Zion, the church; Israel and Judah, Gentile Christians; tabernacle of David, gospel arrangement, &c., &c. Truly, this is a day of fables!

THE BIBLE A SUFFICIENT CREED.—The article on our first page we copy from a pamphlet recently published by F. H. Berrick, Lowell, Mass., of whom it may be obtained, or at the office of the *Advent Watchman* Hartford, Connecticut. In covers, \$5.00 per hundred, and 8 cents single; without covers, \$3.00 per hundred, single 5 cents. Let this pamphlet be generally circulated, especially among professed 'Adventists,' who but a few years since stood on the same free and gospel ground now occupied by Bro. Berrick—but who are now in bondage to human ecclesiastical laws. We marvel that they have so soon been turned away from the simplicity and freedom of the law of Christ. May they again be made free.

The Vice President died last week.

THE ANTITYPICAL SABBATH.

SOME suppose that the doctrine of the Age to Come must be incorrect, because it makes provision for a great work of restoration and redemption in the antitypical Sabbath, or thousand years reign of Christ on the earth. They think there will be no labor during that period, because as they suppose, in the type, the weekly Sabbath, no work was performed. In this they are correct, so far as service work is concerned, but incorrect relative to that kind of labor which God required of them to carry out his great and wise purpose. One example will justify this conclusion. It is recorded in Joshua, sixth chapter. We are there told that the army of Israel, with Joshua at their head, with their trumpets, their priests, and the ark of the covenant, compassed Jericho seven successive days. Hence one of those days must have been the Sabbath, and they compassed the city but once, each day in more silence, with the exception of blowing on the ram's horns. And it came to pass on the SEVENTH DAY, that they rose early about the dawn of the day, and compassed the city after the same manner seven times; only on that day they compassed the city SEVEN TIMES. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, SHOUT for the Lord hath given you the city.

So the people shouted when the priests blew with the trumpets; and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city—And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. Joshua vi.

Now, as type and antitype must agree, and as in the type, the first six days were occupied in accomplishing a work preparatory to the great work to be performed on the Seventh day, so in the antitypical week of seven thousand years, the first six must be spent in a work preparatory to the great and glorious work which will be accomplished in the seventh thousand years. And as in the type more than seven times the labor was performed by the people of God, on the Seventh day, than during all the six preceding days, so, in the antitype, they will accomplish more during the thousand years reign of Christ, than has been done the six preceding thousand years. Finally, as there was no shout heard, and no signal display of God's power manifested, during the first six days of the type; so in the antitype, no triumphant shout of victory, will be heard, and no manifestation of God's omnipotent power, in the overthrow and destruction of his enemies, and redemption of his people, and land, will be made until the dawn of the Seventh day, the day of the Lord. Then the shout, the victory, the restitution and the glory will be realized. Amen.

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

It has been decided by the Church in this city to hold a Conference, commencing Thursday evening June 3, and hold over the ensuing Sabbath. In behalf of the Church we give a cordial and general invitation to ministers and brethren in all parts of our widely extended country and Canada to attend. They will be freely entertained by their brethren and friends here, but we cannot promise to meet the traveling expenses of brethren as we usually have done on similar occasions, and would again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to enable their worthy ministers to attend this Conference. They should not be deprived of the privilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this matter?

The conferences which we have enjoyed in this city for a few years past, have been very harmonious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let there be a general attendance, and may the counsel of God guide all the acts of the meeting.

Dr. John Thomas, editor of *The Herald of the Kingdom and Age to Come* is expected to commence a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this engagement, the time for holding our Conference was selected, presuming that such an arrangement would be both agreeable and beneficial to Dr. Thomas and those from abroad who may desire to hear him.

THE END OF THE WICKED.

'O that they were wise, that they understood this, that they would consider their latter end.'

Such is the exhortation of divine love to a perishing world! In the light of the awful realities of man's eternal destiny, revealed in that word which 'abideth forever,' how gracious is the admonition to the votaries of carnal pleasures, to the sons and daughters of pride and ambition, and to the victims of that idolatrous covetousness which drowns men in perdition.

'Their latter end.' O that intelligent and accountable beings would pause one serious moment, amid their vain and reckless pursuit of the things which perish with the using, and 'consider their latter end.' What is it? What, in verity, will it be? 'What will the end be of those who obey not the gospel?' 'If the righteous are scarcely saved, where shall the sinner and the ungodly appear?' Solomon queries these! Yet how little regarded in this infatuated world! The same word of eternal truth which proposes them supplies the answer. 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God.' 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. To be destroyed, 'SCORCHED AND BURNED IN hell is the fearful doom of the ungodly.' 'All the wicked will be (God) destroy.' The holy apostle to whom was revealed 'things which must shortly come to pass,' and the last awful judgment, beheld that 'whosoever was not written in the book of life was cast into the lake of fire.' 'This is the second death.'

Such, dear reader, is to be the latter end, not only of the murderer, the thief, and drunkard, and fornicator, but of the covetous, of the lover of pleasure more than of God; of the carnally minded; of those who having a form of godliness, are destitute of its sanctifying powers, of all who have a name to live while they are spiritually dead, who say Lord, Lord, but do not the things which he has commanded.

'O that they were wise! Wise to prefer the glories of eternity to the vanities of time; the durable riches of immortality to the gold which perisheth; the everlasting favor and blessing of the infinite God, to the flattering and do-usive friendship of the world. Wise to improve the fleeting season of mercy which will terminate so soon forever, and to escape the waiting, the remorse, and the agony of the lake of fire, which shall destroy conscious being forever!

O that dying men were wise to estimate things in some manner according to their comparative value and importance. What is the honor or friendship of a man that shall die, when compared with the favor of Him who stretched out the heavens?—What are the riches of seventy years to the riches of eternity? What the transitory gratifications of sense to the refined joys of the everlasting kingdom of God?

What awful disappointment awaits the professor who has but a name to live! God is not mocked. The disguise which secures his nominal retention at present in the christian church, will only enhance his condemnation at the tribunal of the heart-searching Judge. How faithful, how important is the exhortation, 'Examine yourselves, whether ye be in the faith.'

'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.' HENRY GREW.

Philadelphia, Pa.

Bro. J. S. Wmra, Worcester, Mass., writes: 'I now think of coming to your Conference, if the Lord will.' We hope Bro. White will come, and many other faithful ministers of the Word. We anticipate a general, joyful and profitable gathering at that time of the friends of Bible truth and true christian liberty. Come brethren, in the love of the cause of the Bible, calculating to do all you can for the spread of its pure and blessed doctrine.

'Blessed are they who do his commandments.' We must do as well as believe; for 'faith without works is dead.' It is high time that we, as a people, engaged anew in the work of enlightening perishing mortals with a true knowledge of the Word of God. Shall we not consult on this important subject at our appointed conference? The Lord direct.

THE CAUSE IN BUFFALO.

BRO. MARSH:—For the encouragement of brethren who are laboring, not only for the conversion of sinners, but also to purge the churches from remaining Pagan and Popish errors, which cripple their influence, and dishonor God, I will give a brief account of Bro. Storrs' visit to Buffalo this month. His preaching there in January aroused attention to the great doctrine of *life and death*, and the state of the dead, and several of the ministers became so alarmed that they went to preaching against our views; but I was happy to learn they avoided saying much to prove eternal torment, and only dwell on immortality and the intermediate state. They evidently begin to see that the people wish not to hear the *hell fire system* vindicated, and so betray a cringing to popular opinion.—If they sincerely believe it, when it is assailed by destructive truths, they should be the bolder and louder in its defence; but as they are not, we have reason to believe they doubt it, or see we have torn up their old stereotyped arguments to sustain it, and so are ashamed to use them. One of the most learned in Buffalo lately owned me that the 'rich man' was no proof of misery beyond the judgment, and tried to deny he had ever used it as proof of it. Another said the 'smoke of their torment,' &c., was no proof of their damnation. We are not 'laboring in vain' as to ministers.

As the brethren requested me to notice Bro. Storrs' preaching, I concluded the time had come, in Buffalo, to commence *offensive warfare*, and advertised thus—'Ed. George Storrs will preach, &c.—Subject—Show that the charge of heresy, now brought against destructionists belongs to the popular creeds, for teaching that God has made innumerable beings whom He knew would exist eternally in misery, and curse Him for their creation.' The last notice was—'Subject—Answer the arguments, and expose the sophistry, lately used by some ministers in Buffalo, to sustain the heathen-invented doctrine of endless torments.'

'The wages of sin is death.' Rom. vi. 23.—'The Lord preserveth all them that love him: but all the wicked will he destroy.' Ps. cxlv. 20.—'Seals free.'

Such notices put three times in six daily papers, and spread by 400 hand bills, produced inquiry by hundreds who had never learned our views, and we saw a large house would be needed the last Lord's day; so we hired the Eagle Street Theatre for \$15. A good congregation attended through the day, and in the evening, by the addition of Nicholous' we had the Theatre full, and many left for want of seats. Bro. Storrs gave them the best sermon I ever heard from him. His text was, 'the fire shall not be quenched,' &c., and he perfectly demolished the *heavenly invented*, and present theological hell, so that no keen eyed man could see a coal left burning. He also exposed the corruption of the translators in relation to the word *hell*; so that a Presbyterian minister who was present, told me the next day that the translators evidently meant to dissemble in translating this original word as they did. He, with hundreds more in Buffalo see their old foundation is rotten, and will ere long, or are now seeking a better one. The truth is reaching the first class of people in Buffalo, and there is more general attention to it than in any place I know of. We design to continue sowing the seed, and as many sheaves are already gathered out of all the churches, we hope for a large harvest soon. Brethren—when you have lectures in any place, do not fear expenses for halls and advertising. We raised mostly by collections, \$12, for this purpose, and something to remunerate Bro. Storrs, though not enough to give him the support he needs and should have. As I left four days after these lectures, I had not time to learn many particulars as to the result, only that our views were being generally talked of, and a battle was going on.

'more the treacherous calm I dread,
Than tempests bursting o'er my head.'

The largest book store in the city has taken our books to sell. I would say to brethren I expect to be in New York for a month, to do some writing, and then spend the year to come, if the Lord will, in travelling, by appointment, to collect funds for the Provisionary Committee, named in our papers. Keep in mind this Committee, brethren, and lay by in store for it, as it will commence a new era, as to spreading light. I hope to see twenty Missionaries in a few months, preaching the whole truth in a new field.

Many brethren are acquainted with the fact that for nearly two years I have been obtaining subscriptions to form an association, to increase the means of spreading our views. The object I wished to

accomplish, and obtained subscriptions for, will now be effected by this Committee; and so I have given over to Bro. Storrs, the secretary and treasurer of the Committee, the subscription list. A part who subscribed have kindly paid in their subscriptions to me, for my support while laboring as I have been the past two years. But about \$150, I see remains unpaid, and this, if paid to Bro. Storrs, or sent to him by mail, will very much aid the Committee in beginning their efforts. Three missionaries, I learn, have already been appointed, and as they are to be supplied with books to sell, means are needed to print them, as well as to sustain the missionaries.

I learn from Bro. Storrs, that what may be at present used for publishing books to supply the missionaries will go towards their support when the books are sold. Brethren, God has greatly comforted us by giving new light, and we should make sacrifices to send that light to others who are yet fettered by tradition. Even a cup of water given to a disciple, shall in no wise lose his reward, at the resurrection of the just. Walk while the day lasts.

JACOB BLAIR.

New York, April 21, 1853.

A politico religious brochure entitled 'The coming struggle among the nations of the earth; or the political events of the next fifteen years, described in accordance with the prophecies in Ezekiel, Daniel, and the Apocalypse, showing the position Great Britain will occupy during and at the end of the awful conflict'—has made a considerable sensation in Great Britain, and has rapidly attained its sixteenth thousand in circulation. The authorship has been attributed to Dr. Cumming, one of the most eloquent and able of the dissenting ministers; and the great opponent of Cardinal Wiseman. The writer predicts the downfall of Austria, and the consequent destruction of the Papacy; Russia is to be checked in her attempt to occupy Judea; America is to send her forces to assist Great Britain in preparing for the greatest physical battle that was ever fought on the struggling earth. The Anglo Saxon race are to be finally triumphant, and the children of Abraham are to be restored to their fatherland. America is indeed to bear a large part in this terrible conflict, in which, according to the writer's showing, 'the chains of civil and ecclesiastical despotism which priests have forged for and fastened round the human soul,' are to be broken. Blackwood thinks the pamphlet of sufficient importance to devote several pages of the April number of his magazine to expose what he considers the fallacy and absurdity of the predictions.

BRO. AND SR. ONLEY on their way to Canada, spent a few days last week in this city. They will be gladly welcomed to the field of their contemplated labors, and prove a blessing to the hungry sheep and lambs of the flock to whom they may preach the Word of life. They will also act as agents for the *Harbinger*.

SR. M. K. CHAPMAN from the State of Illinois, called on us a few days since. She expects to return to that section shortly and permanently locate in that interesting field where her labors for some months past have been signally blessed.

WHILE we would again express our gratitude for the timely aid which has recently been received to assist in freeing the *Harbinger* from debt, we deem it duty at the same time to impress on the minds of its friends that the desirable work is but partially accomplished. Still we have been so materially helped, and have received such kind assurances from others, as to encourage us to go on with our work according to the general wishes of our readers and the imperious demands of the cause. Others as soon as practicable, will find it their pleasure to bear a part of the loss, as well as to share in the gain in this work. New subscribers we hope will continue to be added to our list. Our patrons, we trust, will exert themselves to fully comply with the terms of our paper by promptly paying its subscription price. In a word, by the persevering and united efforts of all the friends of the *Harbinger*, with the blessing of God, it will surmount its present difficulties, and soon be placed on a more permanent basis than at any very recent date. Let no one be remiss in duty in this respect, especially those who are owing for their paper.

Lay hands suddenly on no man.

THE LORD beheldeth all the sons of men.

INDIA—GREAT EARTHQUAKE IN THE INDIAN ARCHIPELAGO.

THE *Singapore Free Press* of the 4th of February last quotes from the *Java Bode* the following account of a terrible commotion of nature, which commenced on the 10th, or probably the 26th of November, and last until the 23d of December last.

On the 16th of November, about twenty minutes to eight in the morning, a heavy vertical oscillation of the ground was felt at Banda Neira, which soon changed into a rapidly increasing undulation from the N. E. to the S. E., which lasted for more than five minutes. Every one left his house. To remain standing was impossible; people were obliged to take a firm hold of something or to throw themselves on the ground. In the morning a slight shower of rain fell, but otherwise the weather was not unfavorable.

At the first shock nearly all the houses were thrown down or very much shattered. The Government buildings, the church, the officers houses in the encampment, and the warehouses suffered the greatest injury; the Chinese quarter was a heap of ruins; the native village on the Zonnegat was laid waste. The Papenberg fell partly in, and two bamboo houses upon it disappeared; and on Great Banda the houses of the park keepers, their out houses and smoking houses, for the natives under-ent the same fate. Every thing there was also thrown down or greatly injured. Nothing is visible of the village of Lonthoir but a heap of ruins. Saru was terribly shattered, while detached pieces of rock lay every where scattered around. There were no deaths, however, to lament, and only some persons were slightly bruised or wounded.

But the misfortune did not stop here. About 8 o'clock a disturbance of the sea (Zee beving) occurred, which filled every heart with fear and dismay, and caused every one to fly to the highest ground. In quick succession the bay filled and emptied, and at times it appeared to be only a little river.

The ship *Altair* at Rachman, laden with rice, lying in the roads, twice touched the ground, after- like H. M. S. brig *De Haas*, which had anchored the day previous—having been driven backwards and forwards a number of times; but this sea quake increased in a frightful manner, and three over-whelmed Great Banda and Neira with the largest rollers; on the last place they reached several feet high in the houses, and burst the doors open.—These huge waves formed in the Zonnegat and in the channel of Lonthoir, and ran so high that they beat over Fort Nassau and reached the foot of the hill on which Fort Belgea is built, carrying every thing with them in their flood, but at the same time leaving behind a quantity of fishes. The prahus in the roads were driven amongst and against each other, and carried to and fro from the shore.

They foundered, or drove in the Zonnegat, where they struck on the shore; only a few could save themselves by flight. These prahus belonged to the Saru and Key Islands and Ceram, and a part of the crews finding themselves on shore, sought shelter in one of the sheds on the old pier, but they could not withstand the force of the rollers, and in a moment they were torn out of their place of shelter and driven seawards, there miserably to perish. It is estimated that sixty men lost their lives in this way.

Miserable was the condition of the inhabitants, who saw the waves twenty six feet high, rolling so irresistibly towards them, threatening to engulf them; the ground continually rocking under their feet; the atmosphere echoing with loud reports like cannon shots, filling their hearts with fear, and this all destructive, indescribable state of things lasted not merely for five minutes—an hour—a day—but for successive days; for these frightful natural phenomena only ceased on the 23d December, while all that time scarcely an hour passed that the ground did not shake, now in the heaviest manner, and then lighter, but always so that distrust and fear remained imprinted in the hearts of the inhabitants, who partly or wholly ruined, without habitations, sheltering in light bamboo huts, look forward to the gloomiest future, and will perhaps never be able to recover the blow which they have received.

During these earth and sea quakes—which last, however, did not extend beyond the north side of Neira and to the south side of Great Banda—Gungong Api was quiescent, and no alteration was observed in the smoke proceeding from it. The accounts from the islands Roengien and Ai were even more tragical, and the destruction there not less great. The spice parks Keli and Nourweagan on Great Banda, the last which remained standing, also at length fell in, and at pre-

sent there are not more than two habitable houses in Neira. The Residency house has suffered much. Rock and earth slips from the Papenberg occurred there for a length of time.

The same disastrous accounts had been received from Ceram. An earth and sea quake had also occurred there on the 26th November, and caused great damage. The heavy rollers of the sea had swept away the houses on the beach, and thrown more than a hundred prahus on shore, of which a number had been destroyed, while many persons fell victims to this commotion of nature.

From Amboyna we learn that on the morning of the 26th of November, about half past 8, the earthquake was felt in a direction from N. E. to W. S. W., with a duration of about five minutes. This preceded on the 19th by some slight shocks. The disturbance of the sea also took place, but not to such a destructive and heavy extent as at Banda, although on the same day. Very little damage was caused. The accounts from the islands near Amboyna are not so favorable. Nearly all experienced the extraordinary commotion both of sea and land. The houses at Saparua and many native boats were seriously injured, and very heavy loss has been caused.

At Ternate, as well as Bacis, two heavy shocks of earthquake were felt on the 26th November at eight in the morning, and at the last place they were repeated for some days afterward, but without doing any damage at either place. The weather was generally calm, and although the mountain of Ternate did not give out more smoke than usual, a subterranean noise was heard in it, but not very loud.

The earthquake which occurred at Batavia and Buitenzorg on the 29th December was also felt in the residences of Krawen, Magelang, Bantam Banyumars, Tagal, and Pekalongan, and in the Lampong districts. Cholera had broken out at Padang, and a number of persons had died.

LETTER FROM BRO. J. C. BYWATER.

Eastern Tour.

BRO. MARSH: Perhaps a short account of my labors among the saints during my eastern tour would be interesting to some of the brethren. My first appointment was at Herkimer, where I met a few who seemed interested in hearing the truth. From there I went to Opepenheim, where I have preached one quarter of the time for the last six months. A number have been added to the faith and the cause is rising in that region. I next preached at Little Falls, where I found a few tried ones, who love the truth and long for the day of glory to dawn, but as a general thing the people are as hard and invulnerable to truth as the rocks that surround them.

From Little Falls I went to Broadbalm and found Bro. Thompson waiting to carry me to his dwelling, where I received a cordial reception by Sr. Thompson and the family. I preached in the Christian chapel in the evening, had a very good audience and good attention paid to the Word. My next appointment was at Cranberry Creek. Here I had a public discussion with Elder Martin on various Bible subjects an account of which may be given hereafter. It was, I am happy to say, an interesting and I trust, a profitable season. It afforded an opportunity of bringing out and applying truths which the ordinary preaching passes unreflected to. In addition to the aforesaid discussion, I preached four times. The brethren and friends showed themselves lovers in deed, as well as in truth, on this occasion.

At Pawlings I found a few humble Christians anxiously waiting to hear the Word of Life. Our congregation was good, and I had great liberty in preaching to them—spoke twice, and the brethren seemed much revived and strengthened, and showed their faith by their works. In New York city I stopped at one of the pilgrim's home, kept by Bro. Duittle. Went to Newark, N. J., and preached in the evening to a few brethren who maintain the principles of freedom—endeavored to comfort and encourage them by the assurance of hope. Preached in Brooklyn on Sunday March 27th, twice, and in New York in the evening. There are a few in Brooklyn who are humbly looking for their Lord. I had a profitable season with them, and they seemed much revived 'by the hearing of faith.' May the Lord bless them and add to their numbers. We had good attendance in New York in the evening, while we examined the Scriptures in relation to the nature of the coming age. We were listened to with much attention, and trust the seed was not sown in vain. I left New York the following Monday for Winstead, Ct., and preached the same evening at Bro. Grant's house—their public hall

having been burnt a few days previously. Here for the first time I saw Bro. Howell, and had a very interesting interview with him and Bro. Grant on the nature of the coming age. Bro. Howell is settled on the subject, and there is an increasing interest in the future age in that region. May the Lord give them the true light of prophecy.

Leaving Winetad, I made my way by railroad and stage to Hartford. Here I received a very kind reception from Bro. Turner and the brethren. I also met Bro. Batchelor here, and had a very pleasant interview with him; it was like the cool water to the thirsty soul. Had a very free and refreshing time in preaching to the saints there, though our views differ in many respects. I next went to Warehouse Point, and preached to a few, who seemed quite interested in hearing the Word of life. Had a pleasant social interview with Bro. Hawkins, and though we differed in our views, still our visit was pleasant and I hope profitable.

My next appointment was at Worcester. Here I found the people ready to hear on the judgment age, and I had great freedom in preaching to them on that subject, and should judge that most of the brethren there are well advanced in the light of the future age. May the Lord lead them into the knowledge of the mystery of his will on this subject. Bro. J. B. White is examining the subject. May the Lord direct him and his companion in the truth.

Leaving Worcester, I took the cars for Lowell, but on my arrival I found there was no appointment for me. I called on Bro. Churchill and found him just ready to leave to attend the Conference at Lawrence, some fourteen miles distant. I concluded to accompany him, and on arriving there we found the saints gathered with one accord and in one spirit, and it was the spirit of love. We found them generally strong in the belief of the Lord's coming in '54. The ministers present were Bro. Couch, Berrick, Cummings, and Churchill. Also a goodly number of brethren from abroad, and they all seemed filled with the Spirit of the Lord, and it was truly a refreshing season to my soul. I felt it was good to be there. I heard some speak who had just come into the light of truth, and they really talked the language of Canaan. May the Lord multiply the number of such as shall be saved.

I was glad to meet Bro. Berrick once more, and that to us God's free man. I bless the Lord that he is out from under bondage, so that he can preach any where the Lord may direct. Yes, he could now preach at Buffalo, or any where else under God's pavilion. My interview with him and the brethren in conference, was one of interest and profit to me, and I trust it was to them. I preached once while there, and the brethren wished me to come and see them again, and preach to them the Word of Life.

I could not well fill the appointment at Concord, although I should have been very glad to have done so.

Leaving Lawrence I went in company with some brethren to Boston, called on Bro. Adams and found a welcome home in his family. Found him and his wife strong in the faith of the gospel. I preached three times to the church on Sunday, had good audiences, and good attention to the Word. The cause is rising among them. Bro. Storrs' labors were timely there, and it has worked up an increasing anxiety to hear. I expected to have left Boston on Monday morning, and made my appointments accordingly, but the brethren urged me to stay over another Sunday, and I concluded to do so. We had unusually large congregations all day and evening. I preached during the day on the nature of the coming age, and had great freedom; the people heard with fixed attention, and a number expressed their conviction of its truth. May the Lord bless it to their good.

I ought to say that on Monday morning the fourth, just after I had concluded to stay over the following Sunday, I received a very pressing call from Bro. Arthur, of Hartford, requesting me to come there on my way homeward, without fail, and preach four or five times on the coming age, and I concluded it was duty to go.

I accordingly took the cars at 3 P. M., same day, and arrived there at eight in the evening. Delivered four lectures, commencing on Tuesday evening, and returned to Boston on Saturday. It was a refreshing time to me. You will probably hear from Bro. Arthur in relation to this meeting.

I am now, Tuesday evening, at Pownal, Vt., and preach here this evening. On the whole, I can say my visit among the saints, has been refreshing and encouraging to me.

You will see from a pamphlet just published by Bro. Berrick, his present position, and I can say amen. I am with him heart and hand.

The Future Age.

BY W. L. MATCHETT.

In the 12th chapter of Genesis, third verse, we have recorded the announcement by God to Abraham, of the 'good news.' 'In thee shall all the families of the earth be blessed.' Let us read it again, 'In thee, in whom? In Abram, not in somebody else, not out of him, but in him shall all the families of the earth be blessed.' Here we see the gospel germ begin to develop itself. Here we begin to see God's plan of salvation to a lost and fallen world, unfold itself. From this period, from this interesting interview between God and Abram, here recorded, until the restoration of Israel, or indeed until the giving up of the kingdom by the Savior, into the hands of the Father, the land of Canaan is intimately connected with this important subject. In subsequent interviews with Abram, God promised to give this land to him, and his seed after him, for an everlasting possession. Now if we read carefully the 12th chapter of Hebrews, we will discover that Abraham, together with Isaac, and Jacob, heirs with him of this same promise, died in full faith of the verification of this promise, knowing that they were dying, and that the promise was not yet fulfilled. Now the questions present themselves, has God redeemed his pledge? If not, will he yet do it? If he will, when? and how? There has been so much said to mystify and darken the subject, that few persons have any definite ideas on the subject. There is so much said about Mount Zion migrating from the Holy Land, to Gentile territory; there is so much said about the branches of the wild olive tree bearing the root of the genuine olive tree, instead of the root of the engrafted wild olive tree; so much taught about the Jews being adopted into the Gentile family, instead of the Gentile believer becoming a son or daughter in the family of Abraham, by adoption, and so little known relative to the organization of the first Christian assemblies, and the materials out of which they were organized, that it is not a matter of astonishment that a perfect Babel—a state of perfect confusion exists in the minds of most professed Christians on this subject.

As in this sheet, I can do little more than introduce the subject, I will just remark that I am well satisfied that the good Book teaches that God, for certain purposes, selected Abraham, and his family, and made certain promises to them, amongst which stands conspicuous the fee simple to the land of Canaan; that the fathers died in the full exercise of faith in the verification of the promise, and received not the promise; that although scoffers may arise, and with a sneer, ask, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation, still I believe the Lord is not slack concerning his promise, as some men count slackness; but that he will verify all his promises to Abraham, and his chosen seed; not for their sakes, but for the sake of a lost and fallen world, which will be redeemed from the thralldom of sin, partly through their instrumentality.

I am persuaded that before the redemption of Israel and Judah takes place, when they will be gathered home to their own land again, they will from the heart put up that prayer to God contained in the 63rd and 64th chapters of Isaiah;

in short that they will become convinced that Jesus is the Christ. At that period, may you, and I be ready to take hold of the skirt of a Jew, manifesting a desire to go with him, having discovered that the Lord is with him.

Loving in Deed.

BY E. BOYNTON.

I am frequently led to reflect upon the great responsibility which rests upon those who have an abundance of this world's goods, and who profess to believe the blessed and all-important truths proclaimed through the Harbinger from week to week: how can they look on with cold indifference and see it crippled for want of means? How can they bear to see the poor of the flock denied the privilege of reading its intensely interesting pages? What, believe that the judgment is at hand, the second coming of our blessed Lord soon to be witnessed, the resurrection morn, and the great day of jubilee soon to be ushered in, and yet be indifferent about proclaiming these truths to the world!

O my soul! how shall we stand in the great day of account, when inquisition shall be made for blood? I fear there is vastly too much love of the world among us—too much of laying up treasures on the earth: What saith the word—'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' 1 John iii. 15.

'Set your affection on mind, (mar.) on things above, not on things on the earth.' Why? 'For' (or because) 'ye are dead,' (to the world,) and your life is hid with Christ in God, Col. iii. 2, 3. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, &c. But lay up for yourselves treasures in heaven; for where your treasure is, there will your heart be also. Matt. vi. 19, 20, 21.

Again, 'Godliness with contentment is great gain: for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred' (or been seduced, mar.) from the faith, and pierced themselves through with many sorrows.' 1 Tim. vi. 6-10. If, therefore, we could have our hearts thoroughly cleansed and effectually purified from all evil, it is indispensable necessary that the root, (the love of money) be eradicated.

Again at the 17th verse. 'Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'

Now let us hear the beloved John—'Hereby perceive we the love of God, (Christ) because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, (only) but in deed and in truth.' 1 John iii. 16, 17, 18.

I have written thus much upon this subject, because, (as it seemed to me) the state of the cause demanded it. I have been pained and mortified to witness the appeals, repeatedly and yet too often unsuccessfully addressed to those who were indebted to the Harbinger. There seems to be a laxity of moral principle which I find it hard to harmonize with the possession of true Christian character.

I sincerely hope the Harbinger will be sustained, and continue to herald forth the glad tidings of the kingdom at hand, until 'faith is lost in sight, and all prayers in praise.' Bethany, N. Y.

Bro. Grew to Bro. Catlin.

I can sincerely assure my brother, that I am not tenacious "to have 'the last word.'—Your last article should have closed our courteous, and I hope, not unprofitable discussion, if you had omitted two declarations, which demand explanation, one of which is a serious charge against me, which is untrue.

You affirm, "I have never written 'that actual obedience to the requisitions' of our Lord and Lawgiver, 'is not essential to salvation.'—You have, and your argumentation goes to sustain this position." It is marvellous that you should have allowed yourself to make so unjust a charge, when I specified in my last article a number of 'the requisitions of our Lord and Lawgiver,' as being absolutely 'essential to salvation!' My brother must have written this very carelessly, for he certainly has the good sense to see the difference between the above declaration, and the declaration which fairly represents my position; viz. that the knowledge of, and actual obedience to, every requisition of our Lord and Lawgiver is not essential to salvation.

The other remark, on which I beg leave to comment a moment, is your claim that the tendency of your argumentation 'is to tighten the divine claims upon the obedience of men, while yours (i. e. mine) has the opposite tendency.'—Do you not perceive my brother, that this is the very point to be proved. If indeed it is a 'divine claim,' that salvation is limited to the baptized, that salvation shall be imparted to true believers, who are ignorant on the subject of baptism, then your argumentation has a tendency to set aside this divine claim, and prevent their obeying the law of forbearance and receiving one another as God has received them.

Your kind wishes are cordially reciprocated. HENRY GREW.

Philadelphia, April 18th, 1853.

FROM SR. A. PINNEY.

DEAR BRO. MARSH:—Mr. Pinney has been much worse for two weeks past. Had a very poor spell two weeks ago to-day; a kind of fainting spasm, and on Wednesday of the same week his face bled about three pints, from twelve o'clock at noon until two in the morning. He then had another spasm, and that stopped the blood. We did not think he would survive the night. Since that time he has been failing. He has had a large swelling lanced to-day. Yesterday he took a bone from his face over an inch in length, which would measure an inch around. He is a great sufferer, and often feels that he cannot endure much longer, although he is resigned to the will of God.

He joins with me in love to yourself and family, and all the dear brethren and sisters, hoping soon to meet you all in the kingdom, where we shall be free from sickness and affliction.

Yours as ever,

ANGELINE PINNEY.

Seneca Falls, April 25, 1853.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Hartford, Ct., March 21st, Marion, wife of James G. Arthur (both natives of Scotland), aged 42 years.

For many years Sr. Arthur had been afflicted with very severe headaches that constantly wore upon a constitution naturally good—but nature had to succumb to the sting of the last enemy. The seat of the disease seemed to change in the system; her headache left her, but the disease seized upon the stomach and lungs which produced a rapid consumption, terminating in death, after a period of six months of severe illness. She was aware of her approaching dissolution, having had various premonitions of it from her heavenly Father, whom she daily strove to serve with all her mind, might and strength. Being an every day Christian, death had no terrors for her. She dreaded not the struggle, but was fully prepared for it, being sanctified to God, her entire being having been given up to God as a living sacrifice. As an obedient child, she had perfect confidence in the goodness of God—thus glory, blessedness and immortality awaited her at the resurrection of the just, which she anticipated would soon be realized by all the family of the Redeemer—when they all shall receive their crowns together, which Paul says are laid up of God to be given 'at that day to all that love his appearing.'

Bethany, N. Y.

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CONFERENCE AT PELHAM, C. W.
Providence permitting, a Conference will be held in Pelham, C. W., (in Bro. P. H. Book's neighborhood), commencing May 12, and continuing six days. We solicit an attendance of brethren and sisters from abroad. Bring your friends and neighbors to hear the Word of Life.
Wm. SHELTON.

CONFERENCE AT SOUTH BEND, IND.
The Lord willing, a Conference will be held at South Bend, Indiana, commencing May 26. Sr. Mary K. Chapman will be present. Bro. and Sr. Mansfield and Bro. and Sr. Seymour are invited to come, and it is hoped they will do so. A cordial invitation is given to all.
In behalf of the brethren—YATES HIGGINS.

BUSINESS ITEMS.

G. HILL.—It was not received, but we have given credit, which pays to No. 485.

J. L. PAINE.—It was right on book. The dollar just received pays to No. 524.

H. W. GATES.—All right on book.

H. CHAPIN.—It was received and credited, and pays to No. 503.

H. GREW.—They were received.

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C. AYRELL.—It was incorrect as published, but correct on book, and the two now received pays to No. 497.

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J. L. HIMMAN.—As it is credited on Harbinger account, and as you are owing \$1.67, we prefer not to send the books until you remit again.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.
L. PASCO 512, T. Adams 514, J. L. Paine 524, J. Morrison 479, M. Smith 544, T. Woodburn 507, C. Crawford, S. E. Giles on 541, G. Vandercor 516, H. Chapin 500, G. Gage 514, J. Hinkle 514, C. Hunting 514, M. Smith 514, S. Potts 514, J. Allen 433—\$1.00 each.

G. Hill (lost) 485, Mrs. W. Edwards 546, H. D. Warner 556, F. C. Torrey 546, E. Newb 458, J. Brownlee 533, C. Ayrell 497, J. Carless 558—\$2.00 each.

Dr. L. Edwards 542, D. Bone 554—\$3.00 each.
G. Green (os) 517, H. Bradford 474, 50 cents; M. A. Buell 487, \$1.40.

LETTERS.—W. Jones, J. S. White, R. Cadwell, J. L. Downing, C. F. Sweet, C. Flint, L. C. Lyon, W. Brown, O. R. L. Crozier, T. Garbut, Y. Higgins, E. Miller jr, F. Wright, S. R. Hinman, J. Blain.

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POST OFFICE ADDRESS.—Elder E. Bellows, Arcadia, R. I.; Elder William Ougley, Newcastle, C. W.

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J. Morrison ———— \$1.00

DELINQUENTS.
If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

J. P. KALLOGE, Harthart Center, Mich., writes: 'Please discontinue the Harbinger'—owing for 88 cents.

M. RICKART's paper, New Albany, Ind., is ordered to be discontinued. He owes 63 cents.

O. MORSE & CO.'S Window Sash Fastener.

Efficient Agents Wanted to Sell and Apply our Fastener, who will find the business Permanent, Safe and Profitable. Our Fastener is the most efficient and elegant one in use, as experienced Mechanics, especially House Builders and other competent judges testify. There will be no risk of loss in obtaining our Fastener, as they are a valuable article, which will always command the price for which we sell them. Hardware Merchants and others are requested to call and examine them, and send their orders for a sample or any amount they may want. Address, prepaid, O. MORSE & CO., ROCHSTER, MON. ROCHESTER, N. Y., April 4, 1853.

[NOTE.—We know these Fasteners are all they are recommended to be; and think a fair profit may be realized by those who may engage in selling or putting them into windows. They are easily inserted, by simply boring a hole in the edge of the Sash, and require neither nails nor screws to hold them permanently in place. In our judgment they are decidedly the best Window Fastener in use, of which we have a knowledge.]

Bro. J. Wilson.

Field, O., Sunday, May 22.

Salem, Sunday, May 29.

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O. MORSE & CO.'S Window Sash Fastener.

Efficient Agents Wanted to Sell and Apply our Fastener, who will find the business Permanent, Safe and Profitable. Our Fastener is the most efficient and elegant one in use, as experienced Mechanics, especially House Builders and other competent judges testify. There will be no risk of loss in obtaining our Fastener, as they are a valuable article, which will always command the price for which we sell them. Hardware Merchants and others are requested to call and examine them, and send their orders for a sample or any amount they may want. Address, prepaid, O. MORSE & CO., ROCHSTER, MON. ROCHESTER, N. Y., April 4, 1853.

[NOTE.—We know these Fasteners are all they are recommended to be; and think a fair profit may be realized by those who may engage in selling or putting them into windows. They are easily inserted, by simply boring a hole in the edge of the Sash, and require neither nails nor screws to hold them permanently in place. In our judgment they are decidedly the best Window Fastener in use, of which we have a knowledge.]

Bro. J. Wilson.

Field, O., Sunday, May 22.

Salem, Sunday, May 29.

Books for Sale at this Office.

The postage on all these works if they are PRE-PAID is ONE CENT for each pamphlet of three ounces, or under, for any distance under 500 miles, over 500 and under 1500, two cents, over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly: The Contrast between Protestantism and the Gospel. By N. M. Catlin, 82 pages. Price 9 cents single; \$5.00 per hundred. Weight 2 oz. The Power of Kindness, including the Principles of Benevolence and Love, by Charles Morley. New York: Fowler & Wells. Price 25 cts.

The Age to Come; or, Glorious Restitution. By J. Marsh. 12 1-2 cts single—9 shillings per dozen—\$9 per hundred. Weight 2 oz. Stores Miscellaneous, containing his Six Sermons, Unity of Man, and the following tracts: The Second Death, by Archbishop Whately; The Intermediate State; Rich Man and Lazarus, and the Two Thrones, neatly bound together. Price 50 cts. Discount by the quantity. Weight 3 oz.

The Mystery Solver, or a Bible Exposure of the Spirit Rapping—showing that they are not caused by the Spirits of the Dead, but by Evil Demons or Devils. By John C. Bywater, a Minister of the Gospel. \$10.00 per hundred; 15 cts single. Truth Against Fiction, or the three last chapters of Scripture Doctrine of Future Punishment. Price 12 cts. Weight 3 oz.

Witness on the Prophecies.—The Book of Inheritance and Witness of the Prophets, respecting Ephraim, and the Raising Up of Israel, By J. Wilson, Esq. 63. The Immateriality of the Soul; or, Man entirely dependent upon his Organization for his Mental and Moral Powers. The Truth tested by Philosophy and Revelation. By Thomas Reed. Price, 7 cts. Wt. 1 oz. The Age of Gospel Light; or the Immateriality of Man, as taught by Jesus Christ. By Z. Campbell. Price \$6 per hundred; 10 cts single. Weight 1 oz.

Our Israelish Origin. By J. Wilson, Esq. Bound 62 1-2 cts; in paper covers, 50 cts. Weight—bound, 14 cts; in paper, 9 cts. Future Punishment. By H. H. Dohney. Bound, 75 cts; weight 10 oz. Paper, 50 cts; weight 6 oz. Abridged, 25 cts.

Are the Wicked Immortal? And have the Dead Knowledge? Geo. Storrs. Bound, 25 cts; paper, 15 cts; weight 3 oz. In sheets, 4 cts.

The Bible Chant: a Book for Young People, on the Second Advent of Christ. 25 cts.

Unity of Man; or, Life and Death Realities. A Reply to Luther Lee. By Antropos. 15 cts. Wt. 3 oz. The Kingdom of God. By N. M. Catlin. \$4 per hundred; 6 cts single. Weight 1 oz.

The Purpose of God in Creating the World; his Plan for its Redemption from the Curse, and the time for its accomplishment. By E. R. Pinney. \$5 per hundred; 8 cts single.

The Atonement; or, Reconciliation by Christ. E. Miller, jr. \$3 per hundred; 5 cts single. Wt. 1 oz.

Grew's Miscellaneous, viz: 1. On the Son of God; 2. The Intermediate State; 3. The Sabbath; 4. Future Punishment; 5. Atonement; 6. Bible Tract. In boards, 156 pp., 25 cts.

Dialogue on Fut. Punishment. By W. G. Moncrieff. 15 cts per hundred; 3 cts single.

Second Death, 60 cts; 100. The Present Age. 3 cts. On Non-Resistance, 38 cts; 100. In Hasten Greatly, 3 cts. That Blessed Hope, 100. The Sabbath Night, 12 cts. Exposition Matt. xxiv. 6 cts. Sec. Adv. Intro. Jubilee 4 cts. First Principles Sec. Adv. 4 cts. Intermediate State, 6 cts. The Sabbath, 6 cts. The True Israel, 3 cts. Miller's Apology, 4 cts. Bible Tract, 3 cts. Future Punishment, 3 cts. Tracts for Children 10 cts. Atonement, 3 cts.

Poetry.

The Cross.

Higher, higher to the cross
May I daily humbly climb;
Like the friend 'whom Jesus loved,'
There to view that sight sublime!

Nearer, nearer by the cross,
May I venture, though with fears;
As the three and Mary stood—
Faith, and Hope, and Love, in tears!

Lower, lower at the cross,
May I in contrition fall;
Meekly plead, 'Remember me,'
Ask to serve the 'Lord of all!'

Long, long at the cross,
May I wonder and adore;
Live beneath its shadows here,
Bear it on my heart evermore.

Never, never from the cross,
May I in devotion move;
'Watch' and wait upon him there,
Look and lose myself in love!

O the glory of the cross,
When around his head will shine
Crowns, like stars about the sun!
Grant me, Lord, 'that sight' divine!

Communications.

Though Dead, He yet Speaketh.

BRO. HALL'S LETTERS.—NO. IV.

CLIMAX, Feb 15th, 1852.

DEAR BRO. AND SA. WELLS:—Little did I think when I took my leave of you at Kingsbury, that I should have delayed writing to you so long. I recollect that the proposition of a correspondence was made by me; you had a right, therefore, to expect me to commence. Let me say, then, it has been a matter of regret to me, that circumstances have been such, that, until now, I have hardly felt that the time had come when I should begin. Although I have so long been silent, I trust you will believe me, when I tell you that I feel it a privilege, as well as a duty, to write to those I love so well. My interest in your welfare is not in the least diminished. I still feel bound to you by the strongest of ties—pure christian love. When memory recalls the seasons where we met in a social and religious capacity—where we conversed on our joys and sorrows—our hopes and fears—our present and future prospects, and where our hearts' aspirations mingled and ascended like a cloud of incense to the throne of grace, for an increase of love, for more active zeal, for more of the temper and disposition of Christ—when I recall seasons so rich in enjoyment and blessing, my heart is stirred with the most pleasurable emotion.

But alas, how brief the enjoyments that we derive from such opportunities! How soon the hour of separation comes! when, with sorrowful hearts, we take the parting hand, and are made to feel that this is not our rest. From the recollection of such scenes and such enjoyments, I look forward to a future state, where all is enduring, all is substantial—where are pleasures the most pure and refined, without alloy, without end. No parting, no sickness, no sorrow, no pain. I see a glory, an honor, and a crown of life. I see that all this is held out to us as the reward of patient continuance in well-doing. I am encouraged by the prospect. I not only feel like laying aside every weight and the sin that besets me; but I feel a rising solicitude that you should give all diligence to make your peace, calling and election sure. That you may win that prize, and be a partaker of those joys, I exhort you to give heed to the conditions upon which it may be obtained. The exhortation is the more to be regarded at such a time as this—a time, when, among those who look for the coming of the Lord, there is a growing tendency to the belief that knowledge, and not character, is to be the test, as though God would accept us on the ground of opinions instead of character. Perhaps there are but few who would openly avow such a sentiment. I know of some. Yet I cannot help believing that the idea is entertained by many of those who profess to be looking for and desiring the return of the Bridegroom, who take it for granted that they are the

true believers, and manifestly pride themselves more in their opinions than in their acts. Those who come up to their standard of belief, they receive and fellowship. Those who come short of it, they condemn.

By their rash and extravagant censures upon motives of others, they show that they are without love: for love thinketh no ill. With tongues unbridled, and tempers uncontrolled, they are shown to be not only without love, but without submission, without condescension, without patience, without the meekness and gentleness of Christ, and yet praying, 'thy kingdom come.'

In meeting the trials, the crosses and the difficulties of every day life, they fret and worry, chafe and scold; and yet when you talk of the advent of Christ, and of the inheritance of the saints, they appear much interested, and are wonderfully consoled by the promise that the meek shall inherit the earth. Surely, if these mistaken souls regarded character as the test of their acceptance, they could not fail to see that the promise to the meek is no promise to them.

But I may be digressing too far; for I have no reason to think that such strictures are applicable to you: still it may be well—it may be necessary—that we make a just discrimination between the precious and the vile, between professions and practice. If we would be an instrument of blessing to an erring brother or sister, it is necessary that we should understand wherein they err: else our labor of love will be without adaptation—without success.

Let us, dear brother and sister, not forget that we are required to be diligent—that our labor is a labor of love—that we may not confine our love to those who adopt our opinions. 'If ye love them that love you, what reward have ye.' In our endeavors to benefit those who make every thing of sincerity—who think it not material what a man believes, provided the heart be right with God: let us try, in love, to show them that the best evidence of a heart right with God, is obedience to his word; that to obey God we must search the Scriptures, must not despise prophesying, must give heed to the sure word of prophecy, must believe the gospel.

I cannot help regarding with suspicion a piety which feels no interest in the events connected with the coming of Christ, for the establishment in all the earth of his peaceful and blessed reign—a piety that feels no interest in things which were so absorbing with all the prophets since the world began. But I must not judge before the time.

In regard to those who are so engrossed with the prophecies concerning the nature, location, or the time of the setting up of the kingdom, that they neglect a preparation for it—neglect the cultivation of the heart, become bigots, brawlers, complainers, without love, without the meekness and gentleness of Christ: let us remind such, that without holiness, no man can see the Lord. Without charity [love] they are nothing. Without the Spirit of Christ, they are none of his. Brawlers and complainers cannot inherit the kingdom of God. The religion of those who bridle not their tongues is vain. Finally, dear brother and sister, farewell. God grant that you, and all they that love his appearing, may be sanctified through the truth, believing all its promises, obeying all its precepts.

Yours, in the blessed hope,

FESTUS HALL.

The City of Antioch.

BAYARD TAYLOR visited this ancient city the last summer, and describes it thus in the New York Tribune:

'This part of the coast is ignorant of travelers, and we were obliged to wait half a day before we could find enough of horses to take us to Antioch, twenty miles distant. When they came they were solid farmers' horses, with the rudest gear imaginable. I was obliged to mount astride of a broad pack saddle, with my legs suspended in coils of rope. Leaving the meadows, we entered a lane of the wildest, richest and loveliest bloom and foliage. Our way was overhung with hedges of pomegranate, myrtle, oleander and

white rose, in blossom, and occasionally with quince, fig and crab trees, laced together with grape vines in fragrant bloom. Sometimes this wilderness of color and odor met above our heads and made a twilight; then it opened into long, dazzling, sun-bright vistas, where the trees of the oleander, pomegranate and white rose made the eye wink with their gorgeous profusion. The mountains we crossed were covered with thickets of myrtle, mastic, daphne and arbutus, and all the valleys and sloping meads waved with fig, mulberry and olive trees. Looking towards the sea, the valley broadened out between mountain ranges whose summits were lost in the clouds. Though the soil was not so rich as in Palestine, the general aspect of the country was much wilder and more luxuriant. So, by the glorious lane, over the myrtled hills, and down into valleys whose bed was one hue of rose from the blossoming oleanders, we traveled for five hours, crossing the low ranges of hills through which the Orontes forces his way to the sea. At last we reached a height overlooking the valley of the river, and saw in the east, at the foot of the mountain chain, the long lines of barracks built by Ibrahim Pasha for the defence of Antioch. Behind them the ancient wall of the city climbed the mountains, whose crest it followed to the last peak of the chain. From the next hill we saw the city—a large extent of one story houses with tiled roofs, surrounded with gardens, and half buried in the foliage of sycamores. It extends from the river Orontes, which washes its walls, up the slope of the mountain to the crags of grey rock which overhang it. We crossed the river by a massive old bridge, and entered the town. Riding along the rills of filth which traverse the streets, forming their central avenues, we passed through several lines of bazaars to a large and dreary-looking khan, the keeper of which gave us the best vacant chamber—a narrow place, full of fleas.

Antioch presents not even a shadow of its former splendor. Except the great walls, ten to fifteen miles in circuit, which the Turks have done their best to destroy, every vestige of the old city has disappeared. The houses are all of one story, on account of earthquakes, from which Antioch has suffered more than any other city in the world. At one time, during the middle ages, it lost 120,000 inhabitants in one day. Its situation is magnificent, and the modern town, notwithstanding its filth, wears a bright and busy aspect. Situated at the base of a lofty mountain, it overlooks toward the east, a plain, thirty or forty miles in length, with a lake in the center, and producing the most abundant harvest. A great number of the inhabitants are workers in wood and leather, and very thrifty and cheerful people they appear to be.

We remained till the next day at noon, by which time a grey-bearded scamp, the chief of mukkairees, or muleteers, succeeded in getting us five miserable beasts for the journey to Aleppo. On leaving the city, we traveled along a former street of Antioch, part of the ancient pavement still remaining, and after two miles came to the old wall of circuit, which we passed by a massive gateway of Roman time. It is now called *Rab Bonlos*, or St. Paul's Gate. Christianity, it will be remembered, was planted in Antioch by Paul and Barnabas, and the apostle Peter was the first bishop of the city. We now entered the great plain of the Orontes; a level sea, rioting in the wealth of its ripening harvests. The river, lined with luxuriant thickets, meandered through the center of this glorious picture.—We crossed it during the afternoon, and keeping on our eastward course, encamped at night near the tents of some wandering Turcomans, who furnished us with butter and milk from their herds.

THE HOLY SHRINES.—It is a curious fact that Europe is now agitated by the very question which, eight hundred years ago, precipitated its chivalry, its valor, and its religious enthusiasm on the plains of Palestine.

The manner in which beasts are treated, exemplifies the state of public morals.

'Remember now thy Creator.'

DEAR YOUTH:—Hearken to the voice of thy Father in heaven. Is it not the voice of love? O hearken and be blest! Remember thy Creator! A few years past and you was not. Who gave thee thy being? Who made thee to live and move, to know and love? Thy Father in heaven.

Remember thy Preserver. Who holds thee in life, and saves from disease and death? Who heals thee when sick and in pain? Thy Father in heaven.

Remember thy best friend and kind benefactor. Who gave thee thy parents? Who feeds and clothes thee? Who gives the light and the sun to shine on thee, the beautiful trees, and flowers, and grass, to delight thee? Who made the squirrel to please thee, and the little bird to charm thee? Thy Father in heaven, who giveth all good things richly to enjoy. Wilt thou not remember his love, and say, 'My Father'?—Remember to love him, with all thine heart.—Remember to fear him and keep his commandments. Thus he speaks to thee: 'Hear, O my son, receive my sayings; and the years of thy life shall be many.' 'My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life to those that find them.'

Remember him as thy Saviour, who saves through Jesus Christ, his Son, our Savior. Remember thou art a sinner, and must die forever, except he pardons thee and gives thee eternal life. Be sorry for thy sins, turn from them, and depend on the blessed Jesus to save thee, and love and obey him.

Remember him as thy JUDGE. 'Know that for all things he will bring thee into judgment.—If thou seekest him with all thine heart, he will be found of thee, but if thou dost forsake him, he will cast thee off forever.' H. G.

LUTHERAN STATISTICS.—The following estimates respecting the number of Lutherans in the world, are found on the 17th page of Prof. Eichberger's inaugural address. They are based on information furnished by request, by Prof. Hazelius, deceased. Being derived from good authority, they may be presumed to be correct. According to this estimate, the number may be put down at 40,000,000. They exceed probably that number, as will be seen from the statistics showing how they are distributed:

Sweden, 3,000,000; Norway, 1,500,000; Denmark, the Faroe Islands, Jutland and Greenland, 2,000,000; France, 500,000; Protestant Germany, 25,000,000; Prussia, 5,000,000; Austria, Hungary, Bohemia, and Moravia, 1,500,000; Poland and Russia, 2,500,000; United States, 100,000; West India Islands, 100,000; Brazil, 100,000; South American States, 50,000—Total, 42,250,000.

DISTRIBUTION OF WEALTH IN THE UNITED STATES.—The census returns exhibit the fact that the wealth of the Union is nearly equally distributed throughout the States. The average for each inhabitant of the States is \$356. In the States the distribution is as follows:

Alabama,	\$532	Maryland,	\$450
Arkansas,	215	North Carolina,	391
Connecticut,	475	New Hampshire,	326
California,	239	New York,	316
Delaware,	260	New Jersey,	475
Florida,	475	Oregon Territory,	381
Georgia,	640	Pennsylvania,	313
Illinois,	184	Ohio,	255
Iowa,	123	Rhode Island,	546
Indiana,	205	South Carolina,	1019
Kentucky,	391	Texas,	341
Louisiana,	857	Tennessee,	354
Maine,	211	Vermont,	294
Mississippi,	732	Virginia,	411
Massachusetts,	577	Wisconsin,	138

A wise man knows his own ignorance—a fool thinks he knows every thing.